

The Way of the World

May 1975



The Holy Spirit Association for the
Unification of World Christianity

5

The Way of the World



The True Pattern of Family Life

All the children must be able to love their parents, and the parents between them must have conjugal love, and the children again must have love toward their grandchildren. Only with those three levels existing in the family will you have real happiness.

—Reverend Sun Myung Moon (page 3)



Sin and Salvation

The repentance of sin is the most beautiful experience in our lives. But in order to be repentant, we must understand sin through truth and prayer.

—Ken Sudo (page 26)



New Hope for Marriage

Because of our lifelong need to give and receive love, marriage is necessary not only for the sake of the children or the sake of society, but for the sake of those immediately involved—the man and woman themselves.

—Louise Strait (page 45)



What Hope for British Politics?

One lesson to be learned from the Bible and history is that God manifests His power where there is unity among men seeking His will and not in the middle of division. So that is what we must seek if this nation is to turn to God once more.

—Michael Marshall (page 58)

contents

2 In This Issue

SERMONS

- 3 The True Pattern of Family Life *Reverend Sun Myung Moon*
20 What We Have to Offer *John Doren*
-

RELIGION

- 26 Sin and Salvation *Ken Sudo*
34 An African Plea for Dialogue *John Taylor*
37 American Churches Under the Microscope *Martin Marty*
-

CULTURE

- 40 The Age of Throwaway Children *Vicki Tatz*
45 New Hope for Marriage *Louise Strait*
50 Being Old in America *Vicki Tatz*
-

POLITICS

- 54 Critical Support for Undemocratic Allies *Dan Fefferman*
58 What Hope for British Politics *Michael Marshall*
-

SCIENCE

- 65 Technology for the Community *Vicki Tatz*
-

NEWS & REPORTS

- 70 A New Headquarters in America *Louise Strait*
75 God's Messenger in Fiji *Elisabeth Klima*
76 Anti-Communist Rally Draws Thousands *Christa Jensen*
78 March Opposes P.R.G. Recognition *Siegrun Kuhaupt*
80 350-Mile Hike for Unity *Alan Wilding*
-

STAFF: Editor in Chief: George Edwards. Managing Editor: Vicki Tatz. Design: Roberta Wackler. Contributing Editors: Hal McKenzie, Louise Strait.

PHOTO CREDITS: Robert Armstrong, 42, 45, 51 (bottom), 53. British Information Services, 60, 62. Jesus to the Communist World, Inc., 25. Korean Overseas Information Service, 55. New Future Photography, 26, 36, 49, 72, 74. Franette Roschuni, 13. Gil Roschuni, 16, 43. Louise Strait, 4, 23, 71. Vicki Tatz, 65, 67, 68. World Council of Churches, 22, 34, 38, 51 (top).

Published monthly by the Holy Spirit Association for the Unification of World Christianity, Incorporated, 6401 Chillum Place, N.W., Washington, D.C. 20012 (202) 723-3747. © HSA-UWC, Inc., 1975. All rights reserved. Opinions expressed in this magazine do not necessarily reflect the official views of HSA-UWC. Subscription, \$12.00 per year, single copy, \$1.00. Original manuscripts are invited and will be published at the discretion of the editor. Please address all correspondence to the above address.

Sixteen years ago she came to the United States alone, without money or printed literature, Miss Kim recalled as she addressed the foreign missionaries at Barrytown International Training Center on the eve of their departure for nations and continents all over the globe. This month, successive waves left from Germany, America, and Japan for approximately 95 countries, to work in teams of three. "I had to sow seeds in winter and reap before spring came. Today time is on your side," Miss Kim told the American contingent. Her advice to them was to "be always flexible, adaptable, versatile, and creative. In every situation, let your life be motivated by your genuine love for God."

As our brothers and sisters settle into their new environments, learning the language and culture, we hope that we will be able to bring to our readers a deeper understanding of how God is working all over the world to bring about the fulfillment of His dispensation in this age.

May brought other moves as well—the United States Headquarters relocated from its previous quarters in Washington, D.C., to a recently-acquired eight-story

building in mid-town New York City. (See page 70) The Publications Department temporarily remains in Washington until suitable quarters for our operations are found in New York, but we too will eventually be moving. Until then, our address remains the same.

The family plays so essential a role in fulfilling God's ideal, and it is so obviously an area of decay in America today. The rising statistics on child-abuse, divorces, poverty of the elderly are heart-rending. These problems have been widely discussed in newspapers and magazines lately, but the "experts" admit they don't have all the answers. Passing laws for higher Social Security benefits for the elderly won't erase their empty, lonely lives. The problems go much deeper, as we examine in a series of articles in this issue starting on page 40.

The answer, I'll tell you in advance, has to lie in our own hearts and the quality of love we can exhibit as parents, as spouses, and as children to our own parents. Only a new and deeper understanding of the importance of the family as an expression of God's love will ultimately solve these deep-rooted problems. That is the challenge that faces us today. □

The True Pattern of Family Life

by REVEREND SUN MYUNG MOON

As I see things, Americans and Europeans don't miss their brothers and sisters; also, they don't seem to miss their parents as Oriental people do. In the Oriental part of the world, when children are sent to school, they are taught to be loyal and faithful to their parents, to

From a talk given at Barrytown International Training Center on March 7, 1975.

their brothers and sisters, and to elderly persons. But I don't see that happening here. When you are in primary school, you don't seem to learn much about filial piety. Your parents, too, don't seem to be much concerned or drowned in love towards their children.

Perhaps it is the material wealth and abundance in your life that becomes an obstacle to loving your parents and brothers and sisters. You have enough to eat, plenty to use, and you lack nothing here. So, you don't think about your parents and brothers and sisters. But in Korea or in other Asian countries, they know what



In the Oriental part of the world, children are taught to be loyal and faithful to their parents, to their brothers and sisters, and to elderly persons.

starvation means. The parents, whenever they find something to eat, although they are starving themselves must save something for their children. Also, children of filial piety, whenever they find good things to eat, immediately think of their parents. They will save those things for their parents, not eat them themselves. In that way, they are emotionally connected together.

Here you take all the material abundance for

granted, and you just go ahead and eat. It is understandable that you don't have to think of your parents or sisters or brothers, when you have plenty to eat and plenty to use. I think that is one of the reasons for your not minding your brothers and sisters and parents.

In Korea, for instance, when you want to buy clothing, your mother has to save some money, a penny at a time maybe, by working for other families or by sewing for other people. Penny by penny, she saves the money. Your mother would save money to buy good clothing for you just once in a year or even two or three years. When you wear that clothing, behind the clothing is a beautiful story, and you cannot but remember your mother. Also, there's a beautiful, sentimental tie between brothers and sisters. Especially the elder brothers and sisters take care of their younger brothers and sisters, and they save money for the younger ones.

But here in this country, with all the material abundance, you don't feel such a sentiment for your brothers and sisters, or for your parents. You take everything for granted. For instance, you think it's your parents' duty and responsibility to raise their children. Your parents can easily send you to primary schools and high schools, so you don't know what it is not to be educated in those institutions. But in Korea or in other poor countries, parents have to go through much difficulty to send their children to school. So, the children know the value of being educated. However, whenever I tell you things about filial piety towards your parents, I don't see that you're too deeply moved.

In Central Park, New York, I often see elderly people seated on the benches. They look well-nourished and well dressed, but they look so lonely! I don't see any grandchildren around them, or any of their own children around them. They just keep sitting there, all through the day; towards the evening they retire to their own

apartments, and I imagine they are very lonely there, they probably toss about in bed all through the night. Perhaps they are used to that, and they wouldn't want their grandchildren around them. Maybe they feel their grandchildren are obstacles. Why are they living that kind of life? Are they deserted by their children?

In Korea, parents and grandparents are always welcome in the homes of their children. They can even visit them at any time, even during the night, without letting them know about their visit. Here, you have to make a phone call and let them know, or even get their permission to visit the homes of your children. On the other hand, Korean parents can visit their children's home, and if they are absent, they can go to the kitchen and just eat anything. Or they can go to their bureaus, finding anything they want to use for themselves. They can use the money they happen to see in the drawers. Later on, they can tell their children, "I have used so much money from your drawers." Yet, they are very comfortable with each other. So, we see a vast difference between the Oriental way of life and the Western way of life.

Which would you think would be appropriate to build the Heavenly Kingdom on Earth—the way of love that is applied in the Oriental part of the world, or in the Occidental part of the world? We are going to build a huge human family under the love of God as the parent. Everybody, without doubt, would think that the Oriental way of thinking alone can be applied to building the Kingdom on Earth. If you female members are married to a man who is living with his parents and grandparents, would you like the idea of being daughter-in-law to the parents, and always having to serve them and the grandparents? Would you prefer to live alone?

As a bride when you first belong to the family, can you just stand still and have others come to you, to love you and serve you? Can you

As a bride, when you first belong to the family, can you just stand still and have others come to you, to love you and serve you? You must start living as a servant to the family.



say to your brothers-in-law, "Come and serve me," and your parents-in-law, "Come and serve me"? Can you do that? Which way would you choose: to live with the parents-in-law or grandparents-in-law, or to live with your husband alone? You must start living as a servant to the family, always serving your parents and brothers in the in-law family. You must pass the test of your parents-in-law, and you must be OK'd by them. You have to pass the test coming from your sisters-in-law, brothers-in-law, uncles, aunts, nieces, and nephews. Can you pass all those tests and be welcomed by them?

There's no discrimination between those who are uneducated or who are educated, in the family tie of love. Even though you have earned a doctor's degree, it doesn't count. You cannot be proud of yourself, saying, "I'm a medical doctor, I'm such-and-such, I have such-and-such a degree, you must serve me and you must think highly of me." You cannot say that. Maybe for the

first six months you will try your best and get over all of the difficulties and pass the examination. But things are more difficult from then on, and you have your own children, and with the children on your back, you have to work in the kitchen, serving the rest of the family. Also you must love the children of your in-laws; you must love your nephews and nieces more than you do your own children, and take care of them more than you would yours. If there is scarcity, and there are not too many things to eat, if you hide something for your own children, never wanting to give it to the nieces and nephews, what would happen then?

In eating, too, suppose there's a certain amount to eat, you must feed your grandparents first, your parents, your uncles and aunts, your nieces and nephews, and then it is time for you or your children. As for clothing, the same thing applies. I don't think you can even understand the situation.

Your love-ties tighten even faster when you love each other, and like to have other people eat first, and other people clothe themselves first. When things are scanty and rare, you feel that kind of thing all the more. You don't feel that at all here, but you do when you have only a small amount to eat, when one of your family members is not there yet and you have to wait until he or she comes back to share with each other the edible and nourishing things. When one of your family members is late in coming back home, all the families will sit up the whole night waiting for him and sitting on the floor. You would have the person sleep in the warmer place. I'm afraid you don't understand the situation.

If you were in the position of God as the parent, as the Father, which way would He like? It would be very simple to live as husband and wife with nobody else around. But how would God take it? If you insist on the Western way of life, your parents cannot mix you like that, living together. If the daughter-in-law wouldn't like to

live with her parents-in-law, what would happen? They cannot help but live separately. Then what would God do? It is a serious question. Seen by Oriental eyes, Western people are merciless or feelingless or emotionless. You do things out of duty, but not out of sentiment and heart and love. I'm sympathetic with you, because it is more than natural that you have become like that, since you are more used to that way of living. But which of the two—the Oriental or Occidental—is closer to the way of life of God? (*Oriental!*) Then does it mean that Western people are farther from God? (*Yes.*) Also, they are more materialistic. The materialistic people of the Western world must be taught by the Oriental way of life, in order to get close to God. The spiritual way, what is it like? Because your spirituality is closer to God's, you think of other people. In feeling sentiment, you are closer to the source of love. That's what we call spiritual or mental, instead of materialistic.

Roughly divided, when we look at the world, there are two attitudes toward life. One is more spiritually inclined, and the other more materialistically oriented. However, in the Western world, people are more or less tired of the materialistic way of life, while in the Eastern world people are the other way around—more or less tired of the spiritual way of life. So, people in the East have the tendency to seek after Western things while the Westerners are looking for Eastern things. So, in the Orient, people are faced with the danger of losing what they used to have. And in the Occidental part of the world, people are apt to forget about the importance and value of material wealth. If we add up what is materialistic, and what is spiritual, it will be wonderful to have it as our ideology, to steer our way on the road of life.

In light of the Divine Principle, how would you define God? What is God like? Would you choose material or love? (*Love!*) Would you prefer life to love, or love to life? (*Love!*) What would



love mean without your life? But life doesn't have any meaning without love. Even though you have sensations, being alive but just existing without knowing love, would you call it life? (*No.*)

Without joy or love, life has no significance. Joy and happiness is what you want, and both of them are derived only from love. So you think more highly of love than the value of one's life.

In the fallen world, what we cannot find is love. There's material abundance; there's your life, but you are unhappy because there's no love. So, love is more important than life.

We must clarify the order of love. Without knowing this the order of society will be confused

*The order of love,
the history of love is
that love comes
from God through
man, to reach a
woman.*

and remain in chaos. Let us make it clear, right here. God made man first. When He created man, He created him out of his love. Can American women, who are used to lady-firstism, claim that love must be through woman, and woman must be the source of love, next to God?

The source of love is of course God, and from God it flows down through man, to reach woman. That's the order of love. Then some of you could ask back, "Well, how do you know if God created man first or woman first? That's a story made by a man." Let's expound on it from this point. Man resembles the whole universe. When we say "man," that includes both male and female. Man symbolizes heaven, while woman symbolizes earth. What is the proof of that? The order of love is defined from the way you love each other, male and female. Man looks down on woman, and woman looks up at man, isn't that true? That's the way God created man: man above, woman below. Heaven is above because heaven resembles God more than the earth does. Let me ask you women members, would you want to be held by a man, or to hold a man? If I'm not wrong, women like to be held by a man. By being held, you will be lifted up, becoming higher and higher. When a woman wants to be carried by a man on his back, it means in that case that man plays the role of a ladder, and you step on the rungs of the ladder to become higher and higher. That means the man is in the central position. The structure of your body also tells which is which. Men are broader on their shoulders—the higher part—but women have their lower part broader. Since man is in the subjective position, it is woman who always misses the male.

The order of love, the history of love is that love comes from God through man, to reach a woman. The history of love is the history of creation or re-creation. Out of love God created man, and out of your love, you create or re-create. You imitate the creation of man by giving birth to

your own children. When you look at your own children, you feel that God really created man through love. When you resemble God in loving each other, there is constant, incessant creation coming about. Isn't that true?

In America, love between the same sexes—homosexuality—is prevailing. It is a most unnatural love. At the time of creation, did Adam have any other man to love? Did Eve have any other woman to love? It is in the principle that woman must love a man, and man must love a woman. Homosexuality is unnatural, against God's law of creation.

Men have the tendency to want to resemble God, and if you resemble God, you want to live His way. We have not yet solved whether or not you would want to have a boy baby or a girl baby. What makes you want to have a boy as your firstborn? At the time of creation, God created a male being first, that's why. I don't understand American women. They don't mind if they have a girl or a boy. I have just come out of the hospital today with a boy baby. In the hospital we saw many fathers who were so happy that they had girls! This is what I thought: in America, parents are more or less ill-treated by their sons when the sons get married, so they are apt to go to their daughters to live in their old age. That's not the law of creation. The law of creation says that when you die, you'd rather die with your sons protecting you.

Once you are married, it is natural for a woman to follow her husband. A Miss Kim, when married to a Mr. Park, would instantly become Mrs. Park. Why aren't you hurt? Because you don't lose anything. You are gaining their family's heritage, what your husband has will be yours. His authority, power, everything will be yours. Suppose there's an uneducated, lowly girl married to the president of the country. Then she instantly becomes the president's wife. In that case, you don't get hurt.

In the Oriental countries, parents would like to have the firstborn be a son, without exception. Even from that standpoint, the way of thinking of the Oriental people is better and closer to God. That is because it's logical.

When you have children, you are in the position of parents, which means you are in the position of God to the children, to His children. So you must, in raising your children, be like God, caring for your children and loving them as

When you have children, you are in the position of parents, which means you are in the position of God to the children, to His children. You must raise your sons and daughters to be like God, to be as perfect as God Himself.



God would. In the ultimate sense, you must raise your sons and daughters to be like God, to be as perfect as God Himself. What would a man who resembles God be like? Well, God is not only the symbol of power, authority, and things like that, but God is, before anything, the source of love. So, you must raise your children to be the source of love to others. If your children become perfect as Heavenly Father is perfect, what will they

know to do? They will transmit the parents' love toward their children.

There are three kinds of love: parental love, conjugal love, and children's love. There are no other kinds of love. As the central point, you must be able to love your parents above, love your spouse on the horizontal level, and love your children below you. Also, you must love mankind as though they were your brothers and sisters. Since the source of all three kinds of love is God, you can reach God through any type of love: parental love, conjugal love, or children's love. Why should all three kinds of love be united into one? Because by having three stages, we must be able to build the four-position foundation. We have three levels of love, but to connect those things, we will need four positions.

When you are united like that, there is a continuous source of love flowing down. In that case, you miss your loved ones. The source of your love is your home. Isn't that true? What do you miss all the time when you are away from home? Home, nation, or world? (*Home!*) Why do you miss home? Because that is the fundamental core of the whole universe, the fundamental unit of the whole universe. And at the core there is God. Because of that, you miss your home. God's love flows down through the base of four positions, through the members of the home.

The source of love coming from God will be multiplied through parents first. If you separate yourself from your parents, it means you are cutting yourself off from God. Once you are married, can you be separated from each other? It means you separate East from West. You separate male from female, while they are created to become one. Can you separate plus elements and minus elements in an electric current? Being the parents, can you separate yourselves from your children? Separated, you will become satanic. United, you will become divine. Those three levels must exist together, so if you separate from

your parents, your spouses and your children, that's a satanic act. Evil history started when Adam and Eve separated from each other. What is evil, and what is sin, and what is the enemy of mankind? Separation, rather than unity. Unity and harmony are good. Disharmony and rupture are evil.

From this law of creation, when we see that in American society, the parents are apt to be separated from their children, would God leave it

Evil history started when Adam and Eve separated from each other. What is evil, and what is sin, and what is the enemy of mankind? Separation, rather than unity. Unity and harmony are good. Disharmony and rupture are evil.

alone? Would American homes be prosperous this way? That's why, in American homes, the parents are unhappy and every member of the family is unhappy. It serves you right, when you are unhappy, because you have entertained that kind of idea. You deserve unhappiness. You deserve to have misery. The source of happiness is the family, and the family must have three levels of love: parental love, conjugal love, and children's love. All the children must be able to love their parents, and the parents between themselves must have conjugal love, and the children again have love toward their grandchildren. Only with those three levels of love existing in the family will you have real happiness. That being the Principle, that being the fundamental base of love, only by our living that kind of love in our families are we entitled to Heaven after we die. You have the privilege to go to your parents in love. With love, you are entitled to reach your parents and your grandparents without reservation. That, in return, signifies that you are qualified to reach God and divine love.

You are entitled to go even to the king because in the family, your parents are in the position of king and queen. Adam, at first, was in the position of the king to future mankind. God is the King of the whole universe. So with the love of the parents, you can reach your parents freely. Likewise, you can reach God freely in the divine

If you lose one of your family members, you lose the opportunity to love that person.



love endowed at the time of creation.

God is above us, being the source. He is on the vertical line, and as we expand to the three levels of love we can easily reach God. Inside of God, the one who is most qualified to contact the president of the country is the one who loves the country most. If we have love towards our family, we can freely reach Him and occupy His home. This comes from the base of four positions. Our having been able to find the theory of the four-position base enables us to solve any other problem existing in the whole world. This is the core of all theories. If you are asked the question, "Why do I live?"—you can answer that you are living for the sake of your brothers and sisters on the horizontal level; you are living for the sake of your parents, in vertical love; you are living for your spouse and for your parents. This is the only way to reach God, in love. That is the purpose of life.

Without our being able to do that, we cannot love any other human being. We cannot even love our nation. To have that expanded to a larger scope is to love the nation and mankind. If you can love others as you would your own brothers and sisters, other parents as you would your own parents, other grandparents as you would your own grandparents, then you can love God. Home life is the only place where you can be educated in that kind of love. Heavenly Kingdom is the place where love abounds in such a way that you would love everybody else like you would your own family members.

Why do you cry when you lose your children? Why do you cry when you lose your parents? Why do you cry when you lose your brothers and sisters? It is because the home base is the foundation of divine love, and if you lose one of your family members, you lose the opportunity to love that person. So the lost love would chase you out. You don't have a complete love. You lose the qualification to love with a whole-sided love.

That's why you are being chased out; that makes you cry, makes you sad. Every member of your family can be likened to one of your cells. When you are pinched, you feel hurt. You don't frown, you cry. Then why would you want to get married, and want to have children? That is because you want to pass the exam and be a person created by love. If you pass the principles

If a woman loves her husband more than she would her own self, she has the qualification to have God and participate in God's love. And if a man loves his wife more than he would his own self, he has the qualification to love God, possess God, and participate in God's love.

of love, you can have the earthly Kingdom of God, and the spiritual Kingdom of God. And you can even possess God. God will belong to you.

It is natural for any human being to want to marry. If a woman loves her husband more than she would her own self, she has the qualification to have God and participate in God's love. And if a man loves his wife more than he would his own self, he has the qualification to love God, possess God, and participate in God's love. If you are the same with your brothers and sisters, and with your parents, you have the qualification to belong to God and to possess God. This is why Jesus said, if you love your brothers and sisters more than you do your own self, there can be no greater love than this. The greater love must be God's love. If you don't put it into practice while you know the truth of it, you will be cut off from the love of God. The power of the universe will drive you out. Then you don't belong to the universe anymore, or to the category of divine love anymore. That's why you become sad. If you are harmonized and unite with that power of love,

you'll become happy, and you will all smile and laugh.

For parents, grandparents and children to be separated is not the way it should be. By being in accordance with God's law in love, we can enter the Kingdom of God. By now, you must have a clear picture of what it is to have a solid foundation of four positions. The four position base is the foundation where love is solidified by being united into one in harmony under God's love. What is the ideal of creation? The ideal of creation is to establish the foundation for four positions in divine love.

Up to the present moment, there has been no such thing as true parents in your own physical homes, nor true children in your own physical homes. This makes it impossible for God to play the role of the true God. God is a God of grief, a God of sorrow. You have been burdening Him. You have not been liberated in the love of God. There are national boundaries separating people from people, and race from race, and there are ruptures and disunity even in the home. In the Principle, we must be able to unite home life on that four position foundation, to reach God in divine love, and from there, as a core unit, we must start all over again, to organize tribe, nation, and world.

Without having true parents among us, we cannot give birth to true children, and everything starts from there. That's why God must send the Messiah to human society. It is to make it possible for mankind to build the true home, in order for God to become the true God, exercising His power. When can God become the real God? It is only when man has true parents in human society, and through them the true world can be built, where divine love abides. To the immediate children of true parents, we the false children, must be engrafted, to make the whole human family. That's why fallen men need the Messiah as the Savior. □

Reading the newspapers and magazines of the past week, I could not help but feel a temporary sense of discouragement. What discouraged me was not the news—which in itself was not altogether inspiring—but rather the manner in which the news was given. Everything was cast in such a slick, super-secular light. The commentators themselves—the reporters, the editors, those who are in responsible positions in the media—these were the source of my dismay. I was reminded of a chance meeting I had with a retired reporter in his late sixties: a veteran of thirty years on the staff of the *Washington Post*. Though our meeting was brief, I was deeply affected by his sincerity, freshness and dignity.

As we jockeyed for positions in line to purchase the Sunday morning edition of the *Post*, he muttered somewhat acidly, “When are they going to replace that press down there?”

The type was indeed faint. Since he had made such an opening I couldn’t resist taking a shot myself.

“Yeah, and they can replace some of those reporters too.”

He looked at me and smiled warmly. “That’s the truth,” he said. “You can’t read anything in the *Post* that doesn’t have that slant. You can’t find an objective article in the paper anymore.”

But now that this man had retired, and this type of man is fast

WHAT WE HAVE TO OFFER

by JOHN DOLEN

disappearing, who would take his position, who could speak from his angle? Why is conscience and wisdom so scarce today? Why do the major dailies and the prominent television and radio stations so often ring so hollowly? Where is understanding?

Something inside me drew me to the Bible. I opened directly to Jeremiah 8 and read what seemed to me an answer:

You shall say to them, These are the words of the Lord: If men fall, can they not also rise? If a man breaks away, can he not return? Then why are this people so wayward, incurable in their waywardness? Why

have they clung to their treachery and refused to return their obedience? I have listened to them and heard not one word of truth, not one sinner crying remorsefully, Oh, what have I done? The stork in the sky knows the time to migrate, the dove and the swift and the wryneck know the season of return; but my people do not know the ordinances of the Lord. . . . The wise are put to shame, they are dismayed and have lost their wits. They have spurned the word of the Lord, and what sort of wisdom is theirs?

That's right, I thought. What sort of wisdom is theirs? They don't know the season of return. No one cries, no one repents. The wise are put to shame.

Then I realized again that what they lack, we must provide. We are the heralds of the true season of return, and we must constantly remind ourselves of what we have to offer. Why are we the ones to cringe at the arrogance of the fallen world, while others nod in assent to its vacuous statements? What do we have to offer that is unique, that would draw us to the Unification Church rather

than another church down the street.

Just a few days before, Miss Kim, Rev. Royal Davis and myself had dined with a Methodist friend and professor of theology at Wesley Seminary who had remarked sadly that membership of the laity and clergy is dropping drastically in the major denominations. His note of concern, being a lifelong theologian as well as a very sensitive and compassionate minister, impressed upon me the real crisis in Christianity. Financial difficulties, too, were forcing a reduction in their missionary outreach.

Some churches are gaining in membership, groups not even considered as Christian by mainline denomination: Mormons, Seventh Day Adventists, Pentecostalists (when these are studied in the theological curriculum they are not taught as part of the courses on Christianity, but rather, as new religious movements). The reason for their growth is their door-to-door witnessing and constant outreach.

This we have to offer to established churches: A fervent, vital, international missionary force. What do we have to offer the newer followers of Jesus?

The next day, I turned on the radio to unexpectedly catch a song entitled "Mathew's Blues" by an obviously talented guitarist named John Fischer. It was a song about Jesus, rebirth and heaven, and the



In a world full of despair, which offers more hope for man, soothing music and otherworldly dreams of a heavenly kingdom or a vigorous program that seeks to "love, serve, and protect our neighbors, even as Our Heavenly Father loves, serves, and protects us"?

piece itself was very mellow and soothing to me. I listened to the station to find out more about it; it was a Christian radio station that was quite clearly tailored to young people. It certainly appealed to me. There were no crass requests for money or allegiance and there was no preaching. The music was sophisticated and the message was sincere. Their vibrations were probably the best you could pick up on the radio. I listened and listened as the folksy music took me further and further from the cares of this plane.

Then suddenly I realized how otherworldly these new Christians

are! My, gosh, I thought, they're not interested in earth at all! They're a million miles away! And in that beautiful place, what interest do they have in solving the problems of ecology, understanding the intricacies of foreign policy, or working for positive change in governmental leadership? They've got Jesus, what need do they have for these other things? The problems of this world only show them that the time of His coming is all that more near—that the destruction of all evil is that more imminent. Why should they try to change the evil world when Jesus is going to destroy it all?



If only it were that easy, I thought. Once again images of our members became vivid in my mind: in public relations campaigns; in the offices of congressmen, senators, governors, heads of state; learning the ropes of the media; organizing within months or even weeks major campaigns in big cities on every continent; assembling some of the greatest minds in science each year to grind out solutions for earth's ever more pressing problems; researching in philosophy, politics, economics, theology; acquiring and maintaining valuable and well-situated properties. My own experiences in

the Iowa Day of Hope campaign returned for a moment. I thought, could these guys playing so wistfully handle a Day of Hope banquet? Their Sunday School campaign, their two bookstores, radio station, and active schedule of events seemed to be effective and well-planned—but their scope, their goals and their potential were so limited by their own vision of Christianity.

We offer to established Christianity a vigorous missionary force. We offer their younger brothers a down-to-earth program, a realistic, concerned, logical, incisive, inclusive—yet not unspiritual—

effort to love, serve and protect our neighbors throughout the world, even as Our Heavenly Father loves, serves and protects us. Nowhere is this element more apparent than in our program to educate the religious (as well as non-religious) to the threat of atheistic Communism. While the established Church is trying to halt its decay and decline and while the newer Christians are making preparations to enter the Kingdom, the Unification Church alone is answering the call of the Richard Wurmbrands of the world to stand up for Christians terrorized so long and so viciously by the Communist regimes.

If it is true that we can offer so much, then we must have another offering to make: we must be able to offer the power and presence of the Spirit of God. In her farewell speech to the foreign missionaries, Miss Kim pointed out that sixteen years ago two lone missionaries were sent out from Korea, one to Japan and one to America, with no money and no printed books. Today, missionaries are departing by the hundreds from Japan, Europe and America with books, literature, financial assistance. Without God expansion is impossible, she remarked.

Clearly, God's Spirit testifies to our work. We each have some experience to offer, some testimony of how the power of God brought us to this work—for how many of us would have come on

our own? Four years ago I made a request to God after retracing the known journeys of Paul throughout Greece. With a year and a half of prayer, search and study behind me, with a still strong presence of that Apostle within me, and with the deep blues and pure whites of that beautiful peninsula around me, I begged God to show me the highest truth, the Truth of Truths. "Before, You answered my prayers, provided all my material needs, and heeded my requests for others. Now I pray for wisdom."

This is what happened.

In the midst of prayer I went through a very intense struggle and for the first time realized the depth of what St. John of the Cross described as the "dark night of the soul." Waves of darkness all but severed consciousness of God for many hours. However, through persevering in prayer, the darkness left as quickly as it had entered. Light flooded in and I very distinctly heard a chorale chanting "Victory! Victory! Victory!" I was sitting in a meadow on the mountain overlooking the small city of Patras (meaning father in Greek), and I was the only person in sight. I felt an unusual peace and I realized that my mission in the future would be connected with what I could only describe as an international, spiritual NATO alliance! That I knew just as surely as if I had looked at my watch to read the time of day. But I had no idea as to the specifics. Up to that

point I had never conceived of God in terms of nations.

Could you think of a better description of the Unification Church than as an international, spiritual NATO alliance? One year after that experience, I walked into a lecture at Lisner Auditorium in Washington, D.C. Almost from the moment I entered the hall, the same vivid feeling that I had experienced on that afternoon a year earlier returned to me and stayed with me throughout the evening. As I listened to the message of Reverend Sun Myung Moon and watched and talked to the radiant young members from all over the world, I could only marvel at God's

great love and careful testimony.

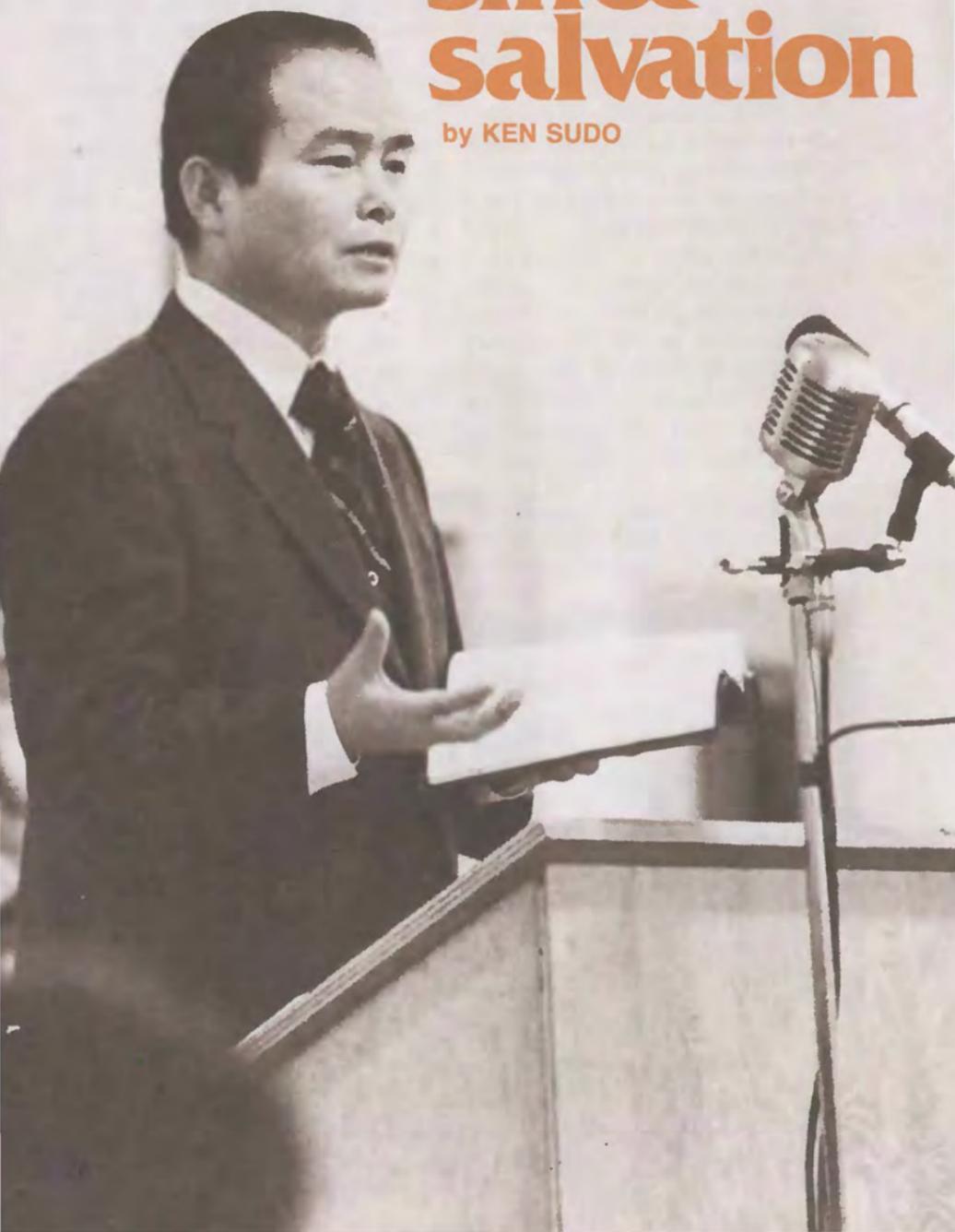
In the face of all the uncertainty in today's world, we confidently offer the testimony of God; in the face of the wayward and ultra-secular, we offer a realistic and universal compassion; in the face of the extinction of organized Christendom, we offer a newborn enthusiasm and resolve; in the face of purely mystical new groups, we offer an integrated, coordinated response to earth's demand for renovation and regeneration. Up to this point in this century we have seen what men can do without God; now let's show what men can do with God. This is what we have to offer. □

Bible saved from a burning by Soviet secret police. The Unification Church is the only church to stand up for Christians terrorized by Communist regimes.



sin & salvation

by KEN SUDO



religion

Jesus was one, only one. His word was one. His behavior was one. But people regarded him differently. Some said Jesus was a blasphemer. Some said Jesus was outrageous. Some said Jesus was evil. Why did they say these things?

Jesus was just like a polished and untarnished mirror. The image on a mirror is the reflection of the man who stands in front of the mirror. Therefore, these people saw their own natures in Jesus. The man who said Jesus was satanic was satanic. They crucified Jesus because they found an outrageous sinner, outrageous criminal in Jesus. Because they were sinners they found a sinner in Jesus. They accused and persecuted and crucified the sinless Messiah because they themselves couldn't understand at all that they were sinners. Sinners cannot understand sin. He sees sin in his environment, but he cannot see sin within himself. He loves sin and evil because he is sin itself and evil itself. Therefore, he is very happy in sin. This is the reason why sinners cannot understand sin.

Has God sin? No. Then sinners must be distant from God. If he is one with God, he cannot have sin. Divine Principle says that sin is the condition through which Satan can invade. But another way of expressing it is separation from God. We are separated from God,

therefore we are distant from God. God became vague and obscure, and we became ignorant of God's nature. Because of sin we became ignorant of God.

Thus, our relationship with God was severed. Sinners inevitably become selfish and egoistic because they must go by themselves. Separation from God is, from this point of view, fallen nature number one: failure to stand in the same position as God. A typical expression of fallen nature number one in the Bible is the famous passage in Isaiah 14:12-15, a description of Satan. The Bible says:

"How you are fallen from heaven, O Day Star, son of Dawn. How you are cut down to the ground, you who laid the nations low. You said in your heart, 'I will ascend into heaven; above the stars of God, I will set my throne on high. . . . I will ascend above the heights of the clouds, I will make myself like the Most High.' But you are brought down to Sheol, to the depths of the pit."

This is a description of the fallen angel Lucifer, or Satan. Sinners all think they are great, like Lucifer in the Bible. They are champions of Satan. But there is some difference between Satan and sinners. Man became arrogant because man became ignorant of God. But Satan's arrogance didn't come from ignorance of God. Satan became arrogant even

though he knew God. "I will make myself like the Most High"—this is Satan.

We sinners, if only we can understand God, can be repentant of sin, and we can be humble. Man can be humble because man is a child of God. Therefore, fallen man can be repentant of sin but Satan became arrogant and satanic even though he knew God. The only way for Satan to be saved is to pay an equal amount of indemnity. Satan cannot be forgiven because Satan cannot be repentant of sin.

Man *can* be repentant of sin and come back to God through being forgiven for sins he committed. But because of ignorance of God, because of ignorance of sin, they didn't understand they were sinful. They thought that they were great. Sinners cannot understand sin.

How can we understand sin? We can do anything evil in the darkness without being discovered by others. Darkness can cover anything evil. But when light comes, anything evil which is being done in the darkness will be exposed to light. Impurities will be found to be impure only when purity comes. Untruth will be found to be untrue when truth comes. We need light. One day when I gave a sermon in Tokyo, the more I tried to give inspiration the more depressed I became. The atmosphere became strange. I could understand very well that people didn't like my sermon at all. Then

I prayed and asked Heavenly Father, "Show me why, what was the reason why I couldn't give a sermon." Then Heavenly Father showed me that he couldn't work through me. "Why couldn't you?" I asked. Then Heavenly Father said, "Because of your impurity."

God said, "While Cain was by himself, he couldn't understand that Cain was Cain. When Abel appeared on the scene, he was different from Cain, and Cain saw the difference. In seeing Abel, he recognized himself as Cain." This means, because I was sinful, I couldn't understand Him. Therefore, when the Abel nature, which is heterogeneous to the Cain nature, comes, we can understand we are sinful. A light must come, and darkness will disappear. God's light is truth. When the truth of God comes shining over our insides, we can understand how sinful we are.

When this new revelation, the Divine Principle, comes into our insides, we can clearly understand how deep our sin is. We never knew why fornication is so sinful. Especially Americans do not feel the depths of the sin of fornication. This is just an expression of the natural instinct given by God, therefore we are enjoying it, they say. They don't understand how deep the sin of fornication is. They cannot understand because of their ignorance, because of sin itself. Living only in the Cain world, we have never met the Abel

nature, and didn't know that there was another nature.

There is Cain nature and Abel nature within ourselves. Impurity and evil do not come from God. This nature must have come from someone who is in defiance of God. This is Satan. Through an understanding of the fall of man, we can clearly understand satanic nature, because Divine Principle is the new light of God.

We can also understand sin through prayer. When God revealed Himself to Moses, Moses hesitated—not only because of weakness, but because of sin. Because he wasn't pure, he could not stand before God. When God appears or reveals Himself, we can clearly understand how sinful we are. In order to understand sin, in order to be able to see sin, I myself must be distant from sin. If I am distant from sin, I will be closer to or one with God. In order to understand sin, we must be one with God. God is pure. Then we must be pure. In order to be pure, we must cleanse sin; we must pay indemnity. Therefore, prayer is one of the best methods to understand sin. Through prayer we can understand how sinful we are. If you pray deeply, you can find your own sin in your prayer. If we don't pray, we are very happy—because of ignorance. We call this happiness “pig happiness.”

When I received God's words about my sin, I fought against sin, maybe one week, desperately. I

was almost defeated, and I could scarcely push through these difficulties. After that time, when I gave another sermon, it was very effective and inspiring. I didn't feel so good. I just spoke humbly. Afterwards, I received many letters of gratitude. Due to the subjugation of this one portion of my satanic nature I established an internal foundation for God to work through me. Unless we can be a pure vessel of God, a pure channel of God, God cannot work. Through prayer we can understand sin. And from the depths of sin, we can be repentant. An understanding of Divine Principle is not enough. We need prayer.

The repentance of sin is the most beautiful experience in our lives. But in order to be repentant, we must understand sin through truth and prayer. Our understanding of fallen nature must be clearer and deeper and must be most practical. Otherwise, we cannot be repentant of sin. With prayer, we can feel sin. Through Divine Principle we can understand it with our heads, but we don't feel it. In order to *feel* sin we must pay indemnity. This is prayer.

A deep and realistic understanding of Divine Principle and prayer are the keys to understanding sin and repentance. Satan cannot repent, but man can repent. Repentance is the subjugation of the Cain nature by the Abel nature. This is the establishment of the internal foundation for the

Messiah. This is the reason why the Messiah can come internally. Therefore, we feel reborn, we feel life.

We can understand or recognize our own personal sin, but we cannot recognize original sin. Therefore, we cannot be repentant of original sin. We don't know

didn't come from God. We must recognize that this nature has come from Satan. I am the fruit of 6000 years of a history of fornication.

Some of us do not like some of our brothers and sisters and say, "I don't like him, I don't like her," or "It's better for him or her not to be



the relationship between Adam and Eve and us. We must have a clear understanding of this point. Every one of us has come from our ancestors, Adam and Eve and the angel. We have the same nature as Lucifer, who seduced Eve. If we can find the same nature of seduction as the angel within ourselves, we can be sure that this nature

here." This means: "Oh, he or she shouldn't be here. Maybe it's better for him or her to go the spiritual world because then I won't have to see him or her anymore." If we hate someone or don't like someone, if it is exaggerated, or if it is extended, it will lead to murder. This is the Cain nature.

In this meaning, who can say

that he has no possibility of murder? Who can say that he has no nature of Cain, the first murderer in human history? The nature of murder did not come from God. Then from whom did it come? Satan. Six thousand years of the history of murder must have come to fruition *in me*, even though we ourselves may have never committed fornication or murder.

If we observe ourselves, sometimes we stand in the same position as Lucifer, who tempted and seduced Eve. Sometimes we are like Eve, who was tempted and seduced by Satan. If we feel like Eve when some temptation comes, it is the same nature as Eve. Sometimes we are like Adam, who was tempted by Eve. If we feel some lustful desire, then it is the same as the fallen Adam. Some are like the angel, some are like Eve, some are like Adam, and some are like Cain who killed Abel, some are like Abel, who was arrogant. Some are like Seth, who didn't understand anything at all. Whoever you name, even good people, all are strange in some way.

If you find brothers just beside you, you can understand, "It is I who killed you 6000 years ago. I am here to indemnify my murder. I killed you, therefore, this time I will never kill you. I will love you." This is the solution of the Cain and Abel problem. If you see a sister, we must feel that, "I seduced you 6000 years ago. I

seduced you, and I destroyed your happiness. I am sorry, therefore, this time, you are the original Eve, and I am the original angel. The reason why I am here and you are here is this: because I seduced you 6000 years ago, therefore, I will never seduce you again. I will never tempt you again. I couldn't love you with God's love before. Therefore, I will love you with God's love."

If we can understand this point, we will feel original sin as if it were our personal sin. Original sin must come down to the earth. If we feel that original sin is our personal sin, then we can be repentant of original sin. This is the secret of being repentant of original sin. We must pass through at least this repentance, the repentance of original sin. Otherwise, we cannot be close to God.

If we cry for original sin, cry for the defiled satanic blood lineage, cry for the satanic blood which is running in our veins, then God will also cry for your original sin; and God and you can embrace each other in tears of joy.

When we see the depths of sin from the rock bottom of hell, we must cry out to God for help for the whole solution of sin. This is salvation.

Sin is a condition through which Satan can invade us. As long as I commit sin, as long as I am sinful, Satan can accuse and invade me. And the purpose of Satan is to destroy the purpose of crea-

tion. The purpose of creation is the realization of three great blessings. The realization of three great blessings is the greatest happiness. Therefore, Satan's purpose is to destroy the purpose of creation, to destroy my happiness. His plan, his purpose is to destroy my happiness.

As long as I am sinful, Satan can invade, and he can make me commit sin again and again and again. There is no one who wants to commit sin. There is no one who wants to do evil. But is there anyone who hasn't done anything evil? No. Then everyone must have done what he didn't like to do, in defiance of his own pure desire. Then he must have been driven to do evil in defiance of his will. We say, "It isn't my desire to have done evil," and "Someone must have driven me to do evil." This is Satan. Can you say you have nothing to do with Satan? No. We are *very* familiar with Satan. We must understand the activity of Satan within us or around us. We must clearly understand the behavior of Satan. As long as I am sinful, Satan can make me miserable by driving me to do evil.

My sin cannot be cleansed even with the price of life. My sin is deeper than can be indemnified with physical life. This means we cannot be sinless by ourselves. Satan will be able to manipulate me as he likes, and he will crush me, he will drive me into misery. We cannot have salvation at all,

and eventually we are destined to be driven into hell by Satan. If we really understand this, we should have no hope at all of happiness. We must see into the depths of original sin, and we must go through the depths of despair because of sin. We must cry and shout because of our sin. Otherwise we cannot feel the real necessity of salvation. We have come to understand "my God," and now we must come to understand, "I have committed sin against my God."

How can I feel that my sin is forgiven? Unless we are forgiven by God, we cannot be peaceful. Can God forgive you unconditionally? No. Why not? God is love. Then God should save me. It isn't God, but man who committed sin. This is the reason. Throughout the history of restoration, God revealed Himself time after time. God spoke to the Israelites through many prophets. Were the Israelites saved through the prophets? Were the Israelites given forgiveness of sin by receiving commandments? No. If we are given revelations directly from God, it has nothing to do with solution of sin. God cannot save me. However much He may love me, it is impossible for God to save me by Himself. Because it was not God but *man* who committed sin. Therefore, man must be responsible for indemnification of sin.

Then, what kind of man? Fallen man cannot solve sin, be-

cause fallen man is under Satan. Fallen man cannot subjugate Satan. Therefore, the man who can save me, who can solve my sin must be sinless. A sinless man must come. Otherwise, we have no hope of being saved. A sinless man is good, and Satan is evil. This sinless man must be stronger than evil. This sinless man must be stronger than Satan. Who is qualified to be stronger than Satan?

This is perfected Adam; because the position of angel is below perfected Adam, it is only perfected, sinless Adam who is qualified to subjugate Satan and to solve sin. He is called "Messiah." This is the reason why the Messiah must be man, not God, a perfected man. Christianity couldn't understand this point; therefore Christians thought that Jesus was God. If Jesus was God, Jesus wouldn't have been able to save mankind.

In the case of fallen man and Satan, Satan will attack us, and we will have no chance of being freed from Satan and satanic invasion. Satan has the right to crush me into destruction and misery. Someone must come and absorb the satanic invasion—and take charge of Satan. It's the only hope for us to be saved. Our original mind is crying out to God, but God by himself cannot do anything at all. However much he may love us, He hears our cries, but He cannot do anything at all to save us.

When the Messiah comes to

us, he will invest himself into this battle. He will take charge of satanic invasion. When all mankind is about to be left to Satan, about to be destroyed by Satan at the end of the world, the Messiah comes and will jump into this battle and fight desperately. If he subjugates Satan, we will be freed from satanic invasion.

This is the reason why the sinless Messiah was tortured and crucified. Jesus was sinless. The sinless Jesus was crucified because Jesus took the responsibility for our sin. Therefore, Jesus was treated as a terrible sinner and was destroyed by Satan. Christians were able to be saved without being crucified. Was Satan qualified to torture sinless man? No. Then why did God allow Satan to torture him? Because he took responsibility for our sins. He took responsibility for *my* sin. Instead of me being tortured, the sinless Messiah was tortured by Satan. It wasn't sinless man, but I who was destined to be tortured, to be imprisoned, and to shed blood, because it wasn't he but I who committed sin.

Unless we can clearly understand this point, we cannot have a life relationship with the Messiah. How can he save me, why is he my Messiah? We cannot understand this unless we can understand this point. Once our sin is forgiven, we are free from satanic invasion. Then we can be sinless. This is salvation. □

An African Plea for Dialogue

by JOHN TAYLOR



Reprinted from *One World*, a monthly magazine of the World Council of Churches.

“**D**ialogue grows out of an increasing awareness that we need each other for each other.” These words written by a group of African Christians and Muslims put in a nutshell why it is important for Christians to be in conversation with people of other major religions in the world. Within the World Council, a special programme has been at work for the last six years making contact with Buddhists, Hindus, Muslims, Jews and others, engaging in a deep conversation about the meaning of life and the values these different religious traditions bring to one another.

Led by an Indian theologian with wide experience of the religions of Asia, an English expert in Islam and a Dutch pastor who has lived in Israel for many years, they spend much of their time arranging conferences where serious encounter can take place. The atmosphere for these events is all-important. Trust and confidence are essential if they are to make any contribution to mutual understanding and goodwill.

Live Side by Side

Nowhere today can the Christian Church live in isolation from other religions. In Africa and Asia, Christians live side by side with fellow citizens holding a variety of different religious beliefs. Migration and new religious movements

have given European Christians a taste of other cultures and religions. The need to understand, talk and work together becomes more urgent.

Misunderstanding can have enormous repercussions. Recently, the World Council was forced to abandon plans to hold its Assembly in Indonesia precisely because Muslim groups there felt threatened. They saw the Assembly as another piece of Christian triumphalism by which Indonesian Muslims would be put under all kinds of pressure to convert to Christianity. Christians have to take this seriously. It reminds us that other people have feelings and a sense of identity and also warns us about the way Christian presence is often felt in different parts of the world.

In Africa, too, Christians and Muslims live side by side. Earlier this year, the WCC dialogue group helped bring together nine Muslims and eleven Christians in the first Africa-wide dialogue. Meeting in Ghana, they looked together at how they could cooperate with one another in demonstrating the unity of God and working for the community of mankind. Differences can sometimes divide but these spokesmen for dialogue identified areas where it could be overcome by common spiritual convictions and social commitments.

The two communities recognize and adore one God and both

have reverence for Jesus. At the same time they are faced by the challenge of materialism and modernism. "As people of living faith... we ought to share our concerns and understanding not in an attempt to forge an alliance against anybody but as a sign of our witness to God and of our responsibility for each other and the world," they wrote.

The document they signed together in Accra has much to say to Muslims and Christians in every part of the world because they took real-life situations seriously. For instance, they talked about sharing the resources each community has, such as religious, educational, social and economic possibilities. At the same time the group noted that the different communities meet at times of great stress, in funerals, disasters and emergencies, and sometimes at times of celebration in weddings and reunions. This is the background of our cooperation and sharing, the group said. We must pray for one another and the whole community of which we are a part and exchange information and goodwill messages on important religious feasts.

Information about the two communities was also considered important in the context of school. "Religious instruction should be concerned not only with teaching the established religious articles of our respective traditions but also the relationship between such in-

struction and the need for social change." Underlying the whole discussion was a concern for people and their integrity in difficult family situations such as inter-marriage, sickness and bereavement.

Deep Encounter

In deep encounter with one another, these African Christians and Muslims learnt some lessons about dialogue. "The way and manner in which we recognize and adore God should be intimately connected with the way and manner in which we cherish one another. The God of mercy and the God of love whom we honour and uphold is the same God we seek when we honour and uphold our common brotherhood," they affirmed.

"Dialogue is therefore concerned about personal meeting and encounter and cooperation in work and worship... This personal dimension needs to be stressed lest dialogue be mistakenly seen as simply some kind of comparative religion... Also dialogue as the meeting of persons is different from, indeed critical of, conversion understood as a 'numbers game' or a crusade for a membership drive... Dialogue sees conversion as a growing mutual awareness of the presence of God in an encounter in which each becomes responsible for the other and where both seek openness in witness before God." □

American churches under the microscope

by MARTIN E. MARTY

The Christian Church finds its challenges both by looking out and looking in. A vision of the world reveals problems of loneliness and despair, poverty and hunger, war and hatred. The inward gaze may show all of these to be present, but it will also include issues that have to do with the life and future of the churches themselves.

These are not competing or separable causes. An inert or dying church body is not likely to be able to take on the surrounding challenges, while a smug or arrogant one will not even notice them. So if we leave aside the demands of the world for a moment, it is legitimate to ask the churches in a specific time and place to define their greatest problems and possibilities *as* churches, so that they can also turn beyond themselves.

The most nagging internal question within the American churches today has to do with the current redefinition of the ecumenical task. Our understanding changes from time to time and has already been restated several ways in this century. From 1910 to 1948 the basic task was for Protestant and Orthodox churches as churches to find each other, to overcome old mistrust, and to inaugurate the era of councils and mergers. From 1948 to 1965, again, not to put too precise a date on things, but reckoning from the founding of the World Council of Churches through the Second Vatican Council, the intention was to live off the fruits of the earlier period and to extend them into

Reprinted from *One World*, a monthly magazine of the World Council of Churches.



Both evangelical or conservative churches and "mainline" or liberal churches in America have something to say to each other.



shared life with Roman Catholic Christianity. From then until the recent past, the task was focused in an attempt to localize and personalize the ecumenical spirit. That effort has been surprisingly successful.

Today the American churches are not divided along the lines of historic theological boundaries. The divisions transcend denominational definitions and subvert many of the better purposes of well-meaning Christian people.

In one sprawling camp are people who share a certain style of spirituality, which calls them to be at home in the world, to share the struggles and agonies and some of the freedoms of the godless. They risk identification with what is good in the surrounding world, and build low and penetrable walls around the believing community. In this camp are many of the adherents of "mainline" or "mainstream" churches, "the ecumenicals," moderates and liberals, people open to engagement with the political and social order, individuals who find little reason for putting a distance between themselves and non-Christians, but in whom the spirit of Jesus Christ is clearly formed.

A second camp is far more clearly defined, made up of people whose love of orthodoxy may be motivated either by love of truth or mutual suspicion. Their style of spirituality makes them uneasy with the world's life, they see less

validity in the affirmations or problems of those who do not know God in Christ. They are wary of worldly identification and build high and impenetrable walls around their part of the believing community. In this school are many of the adherents of the "strict" or "conservative" churches, "the evangelicals," whether Protestant or Roman Catholic; people who believe that the Gospel exists essentially to extricate them from the world. They are individuals who put great distance between themselves and non-Christians, but in whom the spirit of Jesus Christ is also clearly formed.

The lines are not neat. The open or exposed types regularly retreat and withdraw for nurture. The more defined and defensive types are often surprisingly worldly and supportive of its status quo. But both of them know that "if anyone is in Christ, there is a new world" (II Cor. 5:17). They are busy working out complementary ways of experiencing and serving as agents of that new world. They need each other.

The high-risk people have often taken stands that led them into controversy. Their followers are often confused about the difference Christ makes, and they sometimes stop caring. Sometimes they ignore the Christians whose spiritual style differs so much from theirs; at other times, they are condescending. Just as often, they

quietly borrow what they can of the style of these other Christians.

Meanwhile, "the evangelicals" are tempted in the midst of temporary successes to boast of their statistical gains, to manifest hybrids, to organize themselves (as some of them did at Lausanne—not too far from Geneva) chiefly over against the Christians who do not share their style. But they now also include people of admirable social conscience. Each camp carries its burdens and limits alone. When they are renewed, they employ their own resources and do not profit from the thinking of the other.

The spiritually open types do not often enough receive credit for their ambiguous but service-filled ways of representing Christ in the world. The high-intensity and clearly defined groups do not always receive thank-you cards for the energies they devote to enlarging the Christian community and somehow keeping its language in continuity with its inheritance. Because the two have developed different languages and intentions, communication is difficult—particularly since the boundaries are not as neat as they were in the three earlier stages of ecumenical confrontation. But any gains these two have in understanding within America cannot help but be of benefit to Christians elsewhere, most of whom are both plagued and blessed with these complementary virtues. □

the age of throw- away children

by VICKI TATZ

“Children and marriage still go together and always will, but children are becoming less popular.” That’s what Angus Campbell, director of the University of Michigan’s Institute for Social Research, reported in this month’s *Psychology Today*. Unfortunately, it’s a phenomenon that’s being widely noticed, and it may even be the understatement of the month.

A free-lance writer commented in the Washington Post’s *Potomac Magazine*, “There’s no quicker route to poor opinion than to be at a dinner party and say brightly at the table, ‘Guess what our Jeremy said today?’ Children are taboo at dinner parties.”

That same week, *U.S. News and World Report* (May 12, 1975) pointed out that thousands of American youngsters are running away from home, many of them “throwaways,” unwanted in their homes and literally pushed out by their parents because they were just too much trouble to take care of, especially as the recession continues and more parents lose their jobs. “Sometimes parents of such children, when contacted by authorities who have picked up a youngster, say they don’t want the child back.”

Adult abuse and even murder of children have been increasing for children of all ages, but particularly older children and babies,

and economic factors have been cited to account for the sharp increases reported recently.

Divorce rates have risen more than 700 percent in the last 50 years and the number of single-parent families has mushroomed. In 1948, only one out of 14 children under six was brought up by one parent; by 1973, that proportion had doubled to one out of seven children. "Never in the history of any society have we had a situation in which only one person and sometimes less than one person is left with the responsibility of bringing up a child. . . . God knows, it's a very unreliable structure," Cornell psychologist Urie Bronfenbrenner told the recent American Orthopsychiatric Association annual meeting.

These facts dispel the myth that this is a child-centered society, as some have claimed. Instead we see an ambivalence about even having children. "Raising a family seems to be one of those tasks, like losing weight or waxing the car, that is less fun to be doing than to have done," Angus Campbell reported.

There is a sad lack of understanding underneath all these statistics, a terrible misunderstanding of the purpose of children and the family. How can we ever expect to bring about a more just, more loving society, when children get this kind of upbringing. I've heard my own cousin and her husband discuss how much they

don't like children right in front of their two young boys. What kind of pattern of family life will those boys have when they too become parents? It's a fact that child-abusers generally were abused by *their* parents. One of the runaways quoted in *U.S. News* said, "I want to go to a real home with parents who are understanding." Is that too much to ask?

If we see a lack of standards, a lack of love, a lack of order in our society, they are all a reflection of the increasing failure of the family. Bronfenbrenner expressed it this way: "We set up a marvelous invention. I think the Constitution of the United States is one of the most creative acts in human history, and we still haven't learned to profit from it. It says you can keep your individual identity and your community commitment and you don't have to sacrifice the one for the other. We've taken the first part of that, and really written it up as 'Do your own thing, don't commit me to anything, not even a child.' Well, the system isn't working. It's breaking down because we've gone too far on this individualism kick."

At the core of social, national, business, or world ethics is family ethics. Ultimately, all ethics originate from family ethics. Judging from the situation in the world today, it should be obvious that we desperately need a new ethical viewpoint, one that can provide hope for turning back the tide of



collapsing values.

The present system, we can see from the effects, is not working. If we want to set up a new one, where do we have to start? Before we know where to begin, we have to know what the ideal is that we want to strive towards. What is the purpose of the family, the purpose of children, from God's point of view? The system that is based on His original ideal *will* work.

In a marriage, a man is not proud because of the build of his body, and the woman is not proud because of her femininity, but they are both proud of there being love between them. Love, then, is the center of the family. God, as the source of all love, longs to be able to pour forth His love upon all of His children. God did not want wealth, position, knowledge, or

anything like that. He wanted love, and He wanted to love. But even if we individually have a deep love for God and can experience God's love so that we almost feel like exploding with joy, that is not enough. You must experience that degree of love in all three kinds of love. Anything in the world can be understood only by our own experience of it. Unless you give birth to your own children, you don't realize fully the love of God in you. In restoring yourself, you can realize the true love of God in yourself. Then through love in your marriage love is broadened or elevated to the next level. When you are a parent to your children, your love is still more elevated and reaches a greater dimension.

For God's love to be ac-

tualized, the husband and wife must unite in love centered on God, and create children centered on God. God's love can only be expressed fully through the family, where all three kinds of love can be experienced. We can only become one with God's heart by learning to love as children, as husband and wife, and as parents. Throughout our lives as children, as a couple, as parents, we practice love in order to experience God's love. We will always feel unsatisfied with the quality of love we are experiencing in our lives, we will always feel unfulfilled, feel a lack of love, until we learn to love all three ways and can fully share the depth of God's love, the only love that can fully fill that longing for love we all have.

"Lo, children are a heritage of the Lord: and the fruit of the womb is his reward," says the Bible (Psalm 127:3). Children are born from a husband and wife when they unite in love. Man is an instrument to give birth to a child, and the power of creation comes from God. Therefore, when the husband and wife are united in God's love, they give birth to God's child.

Reverend Moon said recently, "When you have children, you are in the position of parents, which means you are in the position of God to the children, to His children. So you must, in raising your children, be like God, caring for your children and loving them

as God would."

This means parents have a great responsibility to be united with God in their hearts and must educate their children as children of God to reach perfection. If parents fail in uniting with God perfectly, or fail in educating their children to be perfect children of God, they will be accused by God and their children. Parents can be real parents only when they can give both physical life and spiritual life to their children. They have to fulfill their responsibility until they see their children reach per-



fection.

In the *Psychology Today* survey, couples with young children reported feeling more stress and pressure than the other people studied. The child placed "unanticipated strains" on the marriage. That kind of marriage, in which the husband and wife live only for themselves and their pleasure and convenience, is not according to God's plan.

"More than anything else, you must think that marriage is for your descendants," Reverend Moon has said. "When you leave the earth, your children and grandchildren and all of their children will be left behind you, seen by other people, even though your love is not visible. Love cannot be seen; it dwells invisibly within you and works through you. But when you find a husband or wife with God's love, together with that person you can create children, making your love concrete in them."

In a month which provided such dismal news about the state of the family in America, I also found a small item about a mother who received an honorary bachelor of arts degree while her son received a bachelor's degree cum laude in sociology. Her son had been paralyzed from injuries he received in a trucking accident while serving with the U.S. Marines in Okinawa. The mother helped her son to get an education—she drove him to the campus, wheeled him to classes,

and helped type his assignments. During tests, she wrote the answers he dictated to her. You can imagine that during all this time she was making sacrifices in her own life, that there were other things she might have been doing. But she gave those years totally to serving her son, and her son will never forget that gift of love. He will have learned from his mother what love is, and he will be able to love others having known that love.

How do we get from where we are—with children being thrown out of the home for being too much trouble, creating too many pressures—to where we want to be, where we need to be if our society is to survive? Twenty-four hundred years ago, Malachi prophesied, "I will send Elijah the prophet before the great and terrible day of the Lord comes. And he will turn the hearts of fathers to their children and the hearts of children to their fathers. . . ."

That ideal is still to be realized, God's standard of love has still not been actualized on earth. That is why we still need and still await the coming of the Messiah, who will be able to actualize God's standard of love on all three levels—children's love, conjugal love, parental love—and who will "turn the hearts of the fathers to their children and the hearts of children to their fathers." □

by LOUISE STRAIT

new hope for



marriage

In the late sixties and early seventies we saw unique ways of working out man-woman relationships: trial marriages, group marriages, contract marriages, non-sanctioned marriages. None seemed to provide the answers and both men and women are taking their exits in greater numbers and variety of ways than ever before.

So much so that the greeting card industry is now marketing "Just Divorced" party invitations to which people bring gifts like



“In true love. . . the husband and wife do not think of themselves individually. Together, there is new meaning and significance. But that love doesn’t originate from the man or the woman. It comes from no one else but God. . . the Source and Origin of love. And it can only come on the basis of unity.”

split peas and egg separators. "Announcing our new address . . . Splitsville," says another. The divorce rate, as a matter of fact, is still climbing. Last year it was up 6.2 percent from 1973.

For the first time, the number of runaway wives has risen to equal that of runaway husbands. Some of the departures are bizarre: in one case a wife disappeared after she jumped out of their car at a red light, saying that she would clean the snow off the rear window.

Does it matter so much? Is this problem—of the essential husband-wife relationship within the family—so significant? Vicki Tatz has pointed out the effects of family disintegration upon children and the aged. What about the husband and wife? Studies have shown that single and divorced people feel a high degree of stress and unhappiness. Because of our lifelong need to give and receive love, marriage is necessary not only for the sake of the children or the sake of society, but for the sake of those immediately involved—the man and woman themselves.

Betty Friedan, in the current issue of *Saturday Review*, underscores the real importance of family relationships, as opposed to abstract ideological feminism, in gaining freedom for women. Feeling that the woman's movement in America was being weakened by ideological extremists, she visited the famous existentialist philoso-

pher Simone de Beauvoir but did not find the advice she wanted. de Beauvoir emphatically stated, "As long as the family, the myth of the family and the myth of maternity and the maternal instinct have not been destroyed, women will still be oppressed."

Friedan's comment on this was: "The comforts of the family, the decoration of one's home, fashion, marriage, motherhood, all these are women's enemy, she (de Beauvoir) says. It is not even a question of giving women a choice—anything that encourages them to want to be mothers or gives them that choice is wrong. The family must be abolished, she says with absolute authority. How then will we perpetuate the human race? There are too many people already, she says. Am I supposed to take this seriously? It doesn't seem to have much to do with the lives of real women, somehow."

The root of the problem is personal, simple, and real. Husbands seeking their runaway wives, says one investigator, discover they know very little about their mates, often not even the color of their eyes. Is it any wonder that it's hard for a child to believe that his parents love him if they do not love each other? That child will find it difficult to love his own children, having no pattern set for him. There is only one way to break the cycle.

Although deprived of love as a

child, we can begin by loving our mate and extending that love to our children. "See what your mate's parents' love toward her is like and what her brothers' and sisters' love is like also. You must love her more than they," admonishes Reverend Sun Myung Moon. "Mentally you can shout to her parents: 'Here is the man who will love your daughter more than you have. I am the source of love.' The love in your home should be more than you have experienced in your past life. By building this type of family you will be qualified for heaven, the Kingdom of God."

Husband and wife need to love each other more? That's certainly a difficult challenge, but the rewards are considerable. Love brings with it sacrifice. In fact, one remarkable witness to the power of love between husband and wife is the heroic sacrifice which can result from strong love.

A remarkable example of this appeared in a recent issue of the Washington Post's *Potomac Magazine*. Former *Time-Life* photographer Dick Swanson told of his eleventh-hour rescue of the family of his Vietnamese wife Germaine. Having lived in Saigon for several years, he had drawn close not only to his wife's family but also to the importance of the extended family for the Vietnamese.

"I moved in with a Vietnamese family," he wrote. "Sometimes late at night I'd watch

them sleeping all in a large room. They slept in disarray but always touching each other in their sleep as if to reaffirm their relationship. Watching, I thought I began to understand Vietnam."

As they watched South Vietnam's rapid downfall, from the security of Washington, D.C., the Swansons realized that her family, originally refugees from the North, would have to leave. Dick Swanson began to raise money and make contacts. But when massive evacuation started, five days before Saigon's fall, he decided to act, catching the last flight to Saigon with less than \$200 in his pocket and no idea where to find her family. On the way to the airport, he recalls, "Germaine and I discussed strategies as matter of factly as if we'd been planning the trip for months. It seemed she'd always known what I had only decided the night before."

Miraculously, Germaine's family was waiting at their house in Saigon. The next day, all twelve of them were on the last refugee flight out of Tan Son Nhut airport as coincidence, luck, and guts rescued them from red tape and hysteria. At one point, Swanson walked into an office, flashed a press card and faked an interview with an official. In the midst of the interview he noted the official immigration stamp on the official's desk. He then said he would have to stop the interview to get back into line unless this official could

“help out.” Wanting to talk still more, he stamped all the papers.

So we see, where there is unity, God can work. Unity is the key to solving marital relationships. Not the kind of unity where the wife calls to her husband, “Come to me and you can become one with me,” while the husband insists on his wife coming closer to him to be united with him while he stands solidly in his own position. When both come closer and closer to each other and meet at some point between them, there can be unity. Both parties must be obedient to each other, both must be willing to be united with each other.

“In true love, there is a heavenly dictatorship of one to the other and you want to live in this way throughout eternity,” says

Reverend Moon. “That is the intrinsic nature of love. You can be open about everything, let go of everything. This is glorious love, and the husband and wife do not think of themselves individually. Together, there is new meaning and significance. But that love doesn’t originate from the man or the woman. It comes from no one else but God, the absolute Being of love, the highest dimension, the Source and Origin of love. And it can come only on the basis of unity.”

Our purpose in unity is to receive God’s love. Only then can His ideal be realized. God expresses His love through the family. Only when there is love on the family level first can love be expanded outward to the nation and the world. □



A recent book on being old in America asks as its title, *Why Survive?* A headline in *U.S. News and World Report* reads "Life for the Elderly in 1975—Many are Hungry and Afraid." Unfortunately that portrayal is all too accurate.

A couple of years ago, the San Francisco Unification Church gave a Christmas Eve dinner and party for the elderly—many would not come even though transportation was provided from a central place. They just don't go out at night, at all. It's not too surprising. America's elderly are the victims of crime far out of proportion to

their percentage (one-tenth) of the population. For the most part, the elderly live in small rooms in high crime and marginal neighborhoods of big cities, where they are more susceptible to attacks such as the one in Washington, D.C. in which an 82-year old widow died several days after being beaten and raped in her apartment. But they must live in these neighborhoods because that's where the rents are lowest. Nearly one in six people over 65 lives in poverty, compared with one in ten people under the age of 65.

Tired of life, many elderly people spend their last years looking out of windows at life going on

BEING OLD IN AMERICA

by VICKI TATZ



In Eastern cultures, care of the elderly is the duty of the children. In Western nations, all too often the elderly are neglected.



around them. In the middle of the day they sit on park benches and kibitz. Perhaps they gather at a senior center to play checkers for a couple of hours or do crafts. If they're lucky, they live near one of the growing number of agencies which provide one hot meal a day for the elderly at low cost or free of charge, to help them "get by." Little things become burdensome. When they get on the bus, will the driver start off lurchily before they get to a seat? Living alone, as so many do, who would know or help if they got sick or hurt?

"Money alone won't help. It's a social and economic problem, but it's also a psychological problem. They are so alone and so isolated, and there are so many who are just dying because they have no hope," says Mrs. Lillian McCall, director of San Francisco's Commission on Aging, in the *U.S. News* article.

The "little old lady in tennis shoes," famous for promoting off-beat causes, has taken to campaigning for her own rights. The buttons read "Senior Power." Groups such as the Grey Panthers, the American Association of Retired People and the National Council of Senior Citizens are committed to eliminating injustices toward older people through increased awareness and political action. They demand better medical aid programs, increased Social Security benefits, job opportu-

nities and an end to mandatory retirement. But changing the laws is not the whole answer.

The problem of old people in our society comes down to a problem with family life in America. A friend from India told me, in India, once you finish your education and get a job, you are expected to support your parents for the rest of their lives. The Confucian tradition which prevails throughout much of the Far East reveres the elderly and the unity of the family.

Why then, in America, do we find millions of elderly Americans living alone? Mrs. Polly Francis, 91, recently wrote in a *Washington Post* article, "Our greatest need is not met. It is one that we never outgrow: It is the need to feel cherished by someone—to know that there is a place where we 'belong.' This is something that no retirement home, nursing home or hospital can provide."

Instead of being cherished, we find old people being literally dumped by their relatives. "Abandoned adults," as the social workers call them, may be dropped off at the hospital but when it comes time to be released, their relatives refuse to take them back home to care for them. In one case, a middle-aged man got rid of his elderly mother by putting her in a taxi and sending it to a non-existent address. The cab driver brought the woman to the hospital.

When I read these articles, I ask myself over and over, why, why in America? The middle-class family turns out an elderly relative while the Indian peasant cares for him. Is it because of that very abundance? Even in a time of penny-pinching as today, providing a home for the grandparents should still be possible. Is it that we are not experienced in sharing, even in poverty? Is it that we are not experienced in sacrificing? We ask first, what am I going to have to give up to do this? To top it off, to excuse our self-righteous individualism, we employ a variety of disparaging epithets. The old are called tiresome, stupid, different, untrustworthy, featherbrained and unfit for employment.

Can God love things this way? If American families are unhappy, we deserve it. "If you separate yourself from your parents, it means you are cutting yourself off from God," Reverend Moon says. That is because God's love flows down through the parents to the children. The only way we can have happiness is to have a loving home, a home where all three levels of love are present: parental love, conjugal love, and children's love. The only way we can be happy as individuals—the only way to earn God's love—is by becoming loving individuals.

"If you have grandparents, you must really be able to love these elderly people as you would God," says Reverend Moon.

"Age-wise, you must unite the three loves within your own heart—love for the old, love for the middle-aged, and love for the young. If your grandparents are dying, both your parents and yourself must be in the same degree of grief and sadness. If your parents were to pass away first, both your grandparents and yourself must feel the same grief about that. In your family, all will be one in heart."

That is the job we must accomplish. □



CRITICAL SUPPORT OF UNDEMOCRATIC ALLIES

by DAN FEFFERMAN

An important question in the formulation of United States foreign policy is what attitude we should take toward authoritarian or "right-wing" regimes.

The answer to this question depends very much on one's perception of the moral and strategic interests of the United States in world affairs.

The world in which we live is roughly divided into two politico-ideological camps: the Democratic and the Communist. Within this subdivision are further distinctions: the Soviet Union and its vassal states, China, and now several

dubious aligned states such as Yugoslavia, Romania and North Korea within the Communist camp; the United States, Western Europe and Japan, and a number of smaller nations in the democratic camp. The Third World, or non-aligned emerging nations, of course, is also becoming increasingly important.

Totalitarian Governments

The Communist camp, formerly controlled in a disciplined manner from Moscow, is now

Reprinted from *The Rising Tide* with permission.

**South Korea's President
Park Chung Hee:**

"Democracy is an ideal, and at the same time the effort toward democracy —this process itself—is a form of democracy. It, therefore, is meaningless to criticize the American government for its support of governments which do not practice 'flawless democracy.'"

—From *Washington Star*
Interview



politically divided. However, the common ideological features of every Communist state pose a common serious threat to all freedom-loving nations and individuals. Communist states are officially committed to the philosophy of Marxism, which teaches militant atheism, irreconcilable class struggle, economic determinism, and violent revolution as the only means of qualitative social change.

Communist states are also committed to Leninism, which teaches that Marxist revolution must be carried out by an elite "vanguard" party, which has the historical responsibility of implementing Marxist programs "by any

means necessary," explicitly including terror, summary executions without trial, lying, extortion and state control of the news media.

Communist states are also committed to democratic centralism, by which "all power to the people" translates into "all power to the workers committees," to "all power to the Communist Party" which directs the workers committees, to "all power to the Central Committee of the Communist Party," to "all power to the Politburo of the Central Committee of the Communist Party," to "all power to the supreme leader of the people."

In this way, the dictatorship

of the proletariat becomes the dictatorship over the proletariat. And because the Communist system includes both ideological and political dictatorship, it is a *total* dictatorship. Thus the term "totalitarian" was derived. The citizen of a Communist society is free neither to engage in dissident political action, nor to choose his place of employment, nor to speak his mind in public, nor to worship as he pleases, nor to live where he pleases, nor to leave his native land, nor even to think his private thoughts if he falls under the suspicion of the omnipresent State.

Moreover, Communist states are committed to the destruction of the "capitalist" world. Communist leaders consistently reiterate that "peaceful coexistence in no way signifies a weakening of our ideological struggle" (Brezhnev). Marxist-Leninist ideology explicitly calls for the violent overthrow of capitalism and the institution of a dictatorship by the "vanguard party of the proletariat" until such time as the working class can be imbued with "revolutionary consciousness." Thus the overthrow of capitalism in no way means the convergence of two systems or the peaceful establishment of liberal democratic socialism. It means ruthless Leninist dictatorship and the suppression of all individual liberties guaranteed in our Bill of Rights.

These things considered, it is not difficult to see why democratic

forces must be prepared to give "critical support" to anti-Communist regimes which are authoritarian in political style.

Authoritarian Government

These governments are qualitatively different from Communist regimes. First, though they may be political dictatorships, they are usually not totalitarian. That is, they allow certain important freedoms such as freedom of religion, freedom of movement, freedom of employment and varying degrees of freedom of speech, press, assembly and thought.

Second, authoritarian regimes are not a threat to world peace. They tend to be nationalistic rather than internationalistic. They may at times engage in border disputes with neighbors but pose no threat to the international balance of power. (Merely authoritarian regimes, although denounced as "fascist" by the left, differ in this respect from the Nazi and Imperial Japanese regimes. Fascism denotes a totalitarian ideology based on the belief in the superiority of a race and nation; this racism-nationalism was the motivating force of Fascist expansionism in WW II.)

Third, authoritarian regimes tend not to endure. One can show numerous examples (Portugal, Thailand) of authoritarian regimes which have been overthrown. There is no example of a Com-

munist state which has been de-Communisted or even liberalized to any significant degree.

Finally, in authoritarian regimes, certain channels for change remain open. Travel is free. Independent newspapers often flourish. Philosophical investigation is allowed. The government does not usually commit itself to the establishment of a monolithic ideological society.

In these respects, authoritarian regimes qualitatively differ from Communist states.

Democratic Support

In debating the degree of support which a free country gives to a semi-free one in an effort to protect against the establishment of a regime in which no real freedom is allowed, one historical fact must be considered. Semi-free societies which are anti-Communist in nature tend to become more free as they become more secure. Thus, the strong commitment of the United States to defend countries threatened by Communism is the best assurance of their liberalization. Cambodia, the Philippines, South Vietnam and South Korea are examples of regimes which became less liberal as the U.S. commitment to defend them became less credible and their fear of Communist advances increased.

This is not to say that liberalization is never to be encouraged by the United States or by private

groups within the U.S. These cases, of course, must be decided according to the particular situation involved. For instance, U.S. pressures on South Africa to liberalize its racial policies not only help increase the rights of blacks, but may in the long-run prevent the outbreak of rebellions which could play into the hands of the Communists, black or white. Thus in some cases, pressures for liberalization may be justified from both the long- and short-run humanitarian viewpoint.

Our attitude of critical support, in one way, could be compared to that of the Trotskyite Communists. The Trotskyists disapproved of Stalin's personality cult, his handling of the Russian economy, and the degree of tyranny he imposed. However, as Leninists, they approve of violent revolution, terror, and elite leadership by the revolutionary vanguard "by any means necessary." As Marxists they recognize the Soviet Union and China as—albeit perverted—"workers states." This, to them, is far better than any capitalist society, especially the United States. Thus, though they criticize the excesses and mistakes of the Stalinists and Maoists, the Trotskyists almost always offer them support in the struggle against "capitalism" or "imperialism."

Like the Trotskyists, we must know who our primary enemy is. □

WHAT HOPE FOR BRITISH POLITICS?

by MICHAEL J. MARSHALL

Two speeches given this month pointed to some of the stresses which are appearing more and more clearly in British political life. Mr. Jeremy

Reprinted from *The Rising Tide* with permission.

Thorpe, leader of the Liberal Party, spoke of a danger to democracy. "The politics of persuasion are rapidly giving way to the politics of defiance," he said.

"With each successful challenge, whether to the rule of law or to Parliament or to the elected Government, faith in the effectiveness of reasoned argument as an instrument of change is reduced." This encourages other groups to take up the same tactics, and Mr. Thorpe believed that the remedy lay in making the electoral system more responsive to the people's wishes.

The second speech was made by the president of Rotary International Mr. E.R. Harrop, to a gathering of 5000 people at the club's 50th annual conference.

Mr. Harrop made a call to stand up and be counted in a world where freedoms were being eroded. Young people should be given more responsibilities and opportunities if the Free World were not to be swallowed by communism.

He said that Greece and Rome had fallen because of a marked decline in personal and moral standards. He saw this repeated today with deception and decline in respect for the law replacing honesty and a sense of duty. Selfishness and lack of discipline were at the root of many of today's problems over sex, drugs, family breakdowns and even road accidents.

The two speeches, in different ways, put their finger on some of the sickness in the body politic and its roots in society through attitudes that are becoming more and more widespread.

But a wind of change is beginning to stir more and more. The "bread and circuses" attitude of those who have been prepared to trade their freedom and the spiritual qualities of life for inflated wage packets is starting to wear thin.

Questions of Values

Many people have been profoundly troubled for some years now at the emphasis placed in politics and other fields of public life upon economic and materialistic questions at the expense of questions of moral values and standards within society, in entertainment, education, the law and crime and so on.

The trouble was that so many who thought this way remained silent—often because they just did not know what to do. But there seems to be a definite movement afoot whereby more and more people are showing their support for the Christian principles at the heart of western democracy. Groups such as the Festival of Light, the National Viewers' and Listeners' Association, and the Responsible Society are raising questions of value and principle and are finding a widening audience.



Men of good conscience are urgently needed in Britain's Parliament.

One recent sign of what, it must be prayed, is a new spiritual awakening, was the appearance of a full-page notice in *The Times*, a rallying call to all Christians and men of good conscience.

What this bold notice, by a group of concerned Christians, declares is reflected by the feelings of thousands of men and women up and down the country. The problem is that for a long time this feeling has not been expressed in Parliament or in public debate in general.

Out of Touch

For far too long for the good of our nation's health, Parliament has drifted out of touch with the feelings of a large number of people in the country, and has been far out

of touch with the will of God. Since the days of "You've never had it so good!" through the "white-hot heat of the technological revolution" we have been served with empty slogans instead of inspiration and spiritual leadership.

All debate with any meaning has been overwhelmingly focused on economic affairs. With all this concentration of attention on economics you might suppose that the combined or massive assault of governmental intellect on such problems would have dispelled them from our shores once and for all.

Far from it. Our economic situation is now worse than it has ever been for very many years. All the concentration on materialistic

questions has made the calculation of profit and loss, wage rise and price rise, balance of payments deficits and rates of growth into an almost universal yardstick of value.

Twenty years and more of the growing obsession with the material has bred the spirit of "I want" ("and anyone else will just have to make out for themselves") or "give me" ("or I shan't do a stroke more work and blow who suffers"). This has damaged the unity of the nation through grab and counter-grab. Spiritually we have become ill, and as a result our economic sickness has grown more, not less acute.

All of this has actually damaged the spirit of the nation. So although many people may make new resolutions and desire a reversal of direction, it takes some time and effort to put right the harm done. I have had experience of people who have taken 'soft' so-called harmless drugs over a period, and then decided they wanted to change. They gave up the drug all right but it left its mark in severely limiting their ability to concentrate for any length of time. That damage was eventually overcome, but not in a day, and not without some sweat.

The damage done in the case of the nation is that Parliament and the people of the country have drifted apart until, in a true sense, Parliament is no longer truly representative of the feelings in the

country at large. An example of this is the rejection, twice, by a large majority in Parliament of the death penalty for any form of murder. Their two decisions certainly do not reflect the feeling of the majority of the population on this subject.

What has brought about this widening gulf? For a start, the fact that so many political leaders have spoken for so long in empty clichés has alienated people. But when you reduce politics to a discussion of economic matters only, it is found to be that when someone tries to clothe these concerns in the language of loftier issues, what comes out is just hollow-sounding rhetoric.

Rubber Stamp

Then there was the widespread feeling that for most purposes, the Party system had made Parliament into little more than a rubber stamp. The result was that an alarmingly large section of the population came to regard politics as of no interest to them, or worse still, came to hold politicians in contempt.

Last year, when we had two elections, the papers were asking how would we all bear it. It was not the excitement they thought might be too much but the boredom of the same arid issues being repeated again and again. The widespread apathy towards politics indicates just how far Parliament has gone from the real in-



It can only be a healthy step if there is a growth of interest in what candidates stand for, not just which party they are from.

ment has promoted policies which, whatever you may think of their merits or otherwise in themselves, could not be said to bring the nation together. Rather the opposite.

Interference

One effect of the attempt to promote a particular viewpoint through the central government has been that more and more legislation is passed, dictating more and more how people should conduct their lives. So the law has gradually changed from a means to maintain harmony in society to an instrument of interference. The sheer weight of law threatens to overwhelm the individual.

Currently the law is being used to impose a uniform system of education for example, and to bring about major changes in industry. That is well and good when the law is reflecting a strong feeling among a majority of the population.

But when it is not, it can only bring the law into increasing contempt. Justice and the contents of the law are not the same thing and when people feel there is no justice in the law, it is time to start worrying. If a group of people feel that a particular law is passed simply to serve the interests of another group in society at their expense, they are going to be tempted to ignore that law or demonstrate against it.

This, especially when they

terests and concerns of many of its subjects.

This is worrying, certainly, but more than that, it is dangerous. Dangerous because when large numbers lose interest and turn their backs on Parliament, because it does not speak for or to them, it leaves Parliament itself open to pressure from all sorts of interest groups and powerful bodies. In this situation politics becomes even more a bargaining ground for such groups and even further removed from the concerns of ordinary people.

Today, as a result, we have a government that is more closely tied to one powerful group—the unions, than any modern government has been. So while the feeling that our economic ills should be met by a cooperative effort from all parties is quite widespread, and the idea of a government of national unity has been talked about, in actual fact the present govern-

have the example of M.P.'s asking for the law to be waived to condone the thuggery of the Shrewbury pickets, or the Clay Cross councillors being encouraged to break the law and give the promise that it would be changed in their favour by the present Leader of the House of Commons when he was in opposition.

This is the recipe for the disappearance of any national spirit under a welter of struggling self-interest. The part played in this by the gulf between Parliament and people is reflected in other spheres. In local government, the newly created authorities are truly the child of that popular resort of modern government, the investigation by commission. Looking at the thing in the cold light of logic, no doubt the solution they found was the most rational, and cost-effective one as far as material problems were concerned.

Individual As Statistic

But it also created bodies that were that much more distant, impersonal and hence difficult to have a dialogue with from the viewpoint of the individuals whose affairs they administer. The area where the individual has become a statistic amid piles of data will have grown, and that where he is directly concerned in governing the conduct of his own affairs have shrunk by that much more.

This situation though, is not just to be found in government,

local or national. It has become a feature of the business and commercial world. The demise of the small merchant, the private trader, has just about entered legend. And this has meant that more people have lost more control of their destiny.

In a town such as Hull, for example, there were any number of merchants locally based involved in the trade in and out of the port, as late as the 1950's. Most of these have now been absorbed by larger concerns with head-offices mainly in London.

Here the success or failure of a commercial concern is determined by the red or black ink of the accountant's figures. Often then, business decisions are made on this basis which affect the livelihoods of many people, by men who need have no direct experience of the intricacies of the business concerned.

Where this would help would be that in many cases a local man with direct knowledge of the business might be able to see that although there was a loss made it was as a result of circumstances which could be overcome by undertaking a certain course of action.

The examples given are just two instances of the trend towards greater interference and less personal freedom and initiative. If that trend continues it will strangle the spirit of many people, and as I mentioned before, damage the spirit of the nation.

What then can be done? Clearly a change must come and it must be the change that many people are feeling in their hearts is the only one that matters, that this nation return to God. The spirit of unity, rising above self-interest, that comes from God. The spirit of community in which each person feels he is involved and has a useful part to play, that too comes from God.

Christian Voice Needed

One lesson to be learned from the Bible and history is that God manifests His power where there is unity among men seeking His will, and not in the middle of division. So that is what we must seek if this nation is to turn to God once more.

As I remarked, the spiritual damage caused by selfishness and division cannot be overcome in a flash. It requires effort. While it is true that this nation needs a spiritual revival, this does not mean that it will be some sort of instant almost magical remedy.

Men who love God must strive to bring His ways into the life of the country. The people of Israel wandered for forty years in the wilderness under Moses before entering the promised land, and Jesus struggled with Satan in the desert before embarking on his mission. God is not going to do it all for us; nor is it enough to think just of personal salvation any more. In this age God is inspiring

men, but He is seeking our response and responsibility.

What is needed is for a Christian voice to be heard in the country. That is the responsibility of each one of us. It is up to us to make sure that M.P.'s are not estranged from the general feeling of most people, but that they know and reflect the view of concerned believers.

One good result of the Common Market debate may be the weakening of rigid party lines. This may encourage more people not to think only in terms of all-embracing categories of Labour or Conservative. It can only be a healthy step if there is a growth of interest in what individual M.P.'s, or at elections, the candidates, stand for, and not just in which party they are from.

From such an interest would come a greater, more direct concern to see men of good conscience in Parliament. This must be brought about if the powerful and selfish in all classes and walks of life are not to dominate society and bring it down to strife and godlessness.

It is really up to all who love God, not to allow ourselves to be subdued but to bear witness courageously to God's truth. Also, in speaking out, to find and unite with representatives in Parliament prepared to do likewise. This will form a channel through which the power of God can flow to make this nation once more a Godly land.□

“Scientists make good neighbors,” says Karl Hess, “but you have to work at being a good neighbor.” Hess and a group of similarly minded scientists are trying to do that. Known to the “outside” world as a lecturer-writer and a fel-

technology for the community

by VICKI TATZ



low of the Institute of Policy Studies in Washington, D.C., Hess is known in the ghetto area of Washington in which he lives as a welder. "Scientists have to be practical people. They have a life in the community as well as a life in the mind," he believes.

Two years ago Hess and his friends initiated a project called Community Technology to put his ideas into practice. The purposes of Community Technology, according to its own description, are "to de-mystify technology, to challenge all of the claimed economies of scale, and to push as far as possible practical demonstrations of high technology in the direct service of human needs and imagination in an urban community." The group, according to Hess, is one of about six organizations in the world (though most of the others are rural, not urban) engaged in developing "soft" technology.

(Soft technology, as opposed to hard, does not place stresses on the environment, is low in its capital demands, frugal in its use of resources, and, as defined by Hess's group, is physically contained within the community so that the people themselves can determine its impact on the neighborhood.)

But scientists' efforts to be good neighbors, Hess feels, by and large fall on deaf ears. "Scientists are among the least listened to, least rewarded in society. They have no voice. Some people say we

need to make humanists out of scientists. I'd say, rather, we need to make scientists out of humanists. Science should be a conscious part of everyday life."

The facts are to the contrary. New test scores from the National Assessment of Educational Progress indicate that science knowledge declined two percent during the first three years of this decade among schoolchildren, after 15 years of effort to raise the quality of science education in U.S. schools. In addition, over the past ten years the National Science Foundation has had its education budget cut nearly in half. Government and private spending for research and development of new technology began dropping in 1967 and has only recently begun to recover.

Scientists have the role of informing the public, Hess believes. "Ordinary people *can* grasp technical details," he says. "The major fight against nuclear power plants was conducted by self-taught people. A grasp of the fundamental laws of particle physics is possible and should be had by all. It's as important today as a knowledge of rearing horses was 100 years ago."

Community Technology, besides being affiliated with the local community organization, keeps in touch with its community through a newsletter, *Science in the Neighborhood*, and weekly meetings open to all comers. Their workshop, a warehouse leased to them free by Children's Hospital of Wash-

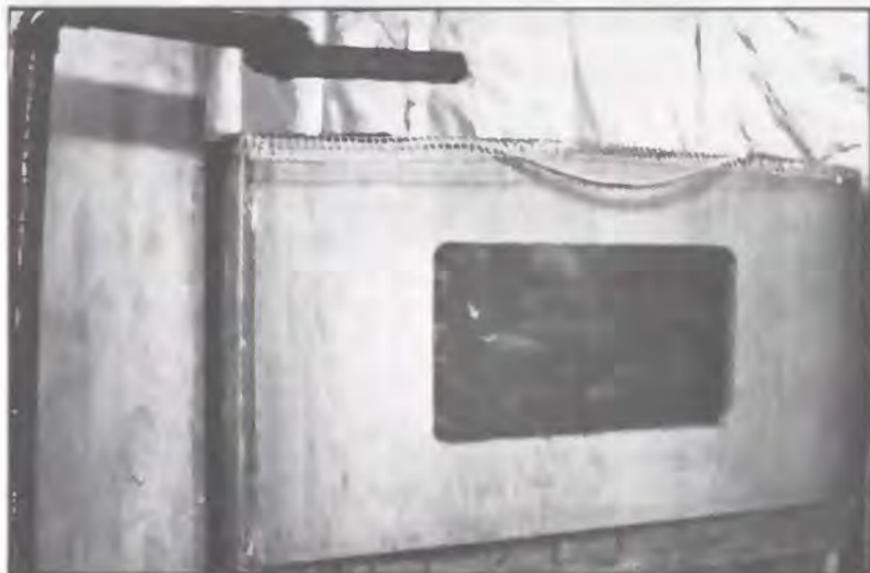
ington, is open for school tours, and neighborhood kids often drop in.

The dimly-lit, cluttered workshop houses a variety of experimental projects. A demonstrator solar concentrator is hooked up to a coffeepot. One current project, just getting started, is to equip a house in the community for solar energy. A waste disposal system in which bacteria break down the stored wastes, sits in a closet. A solar water pump suitable for, as an example, irrigating relatively flat land, is also being developed.

In a large, air-conditioned room, rainbow trout are being raised in a tank which could be operated in a basement. Designed

by a chemist in the group, the system employs a bacteriological technique for purifying and recirculating the tank water, thereby reducing its water consumption to less than a thousandth of that of commercial, through-flow fish farms. The prototype system produces five pounds of fish per cubic foot of water, at a cost in energy and feed of less than \$1.00 per edible pound. (The fish retail locally at about \$2.25 a pound). Trout are a cold-water fish so they cost more. Hess would like to see them try catfish next, a warm-water fish. "The deal would be to raise catfish in the warm months and trout in the cold."

The "solar kitchen" that converts the sun's rays into heat for



A tank like this could produce five pounds of fish per cubic foot of water in your basement.



This solar collector produces enough heat to boil water in the coffeepot at rear.

cooking was designed by a group member who was formerly the senior design engineer for the Atlas missile propulsion system. He is also working on a solar collector for home water heating that could be easy and cheap to build by local individuals or cooperatives.

The Hesses raise a rooftop vegetable garden, and the warehouse's backyard is also divided up into small plots for community residents. Seedlings are sprouted in paper cups on the win-

dowsill inside. Another member is designing a rooftop greenhouse and is studying the feasibility of year-round hydroponic gardening for rooftops that could not sustain the weight of a regular potted garden.

"The technology of the Green Revolution is questionable," Hess states. It results in high fertilizer and pesticide costs, delicate varieties, and reduced protein content. "It could only be adopted widely by 'bookkeepers,' i.e. the government. As a result of

it, small farms are being bankrupted, and we see extensive blighting. You get higher production, but of grains with diminishing protein yield. Twelve to fifteen calories of energy go into every calory of food we produce. The prevailing ideology favors bigness, growth, but physical facts are in favor of smallness, diversity, and frugal raw materials policies. Ecological systems are very diverse. The more complex a forest is, the lushier it is."

Hess listed a number of other sources of energy preferable to petro-chemicals or even atomic energy. Offshore drilling rigs, Hess points out, which many hope will solve the energy crunch, themselves require huge amounts of energy. Nuclear plants are also deficit energy producers, consuming more energy than they produce. "Bamboo is a great fuel—it can be grown in greenhouses and it's renewable." Other sources are the use of agricultural wastes through combustion or their conversion to alcohol, sewage, wood, geothermal or tidal energy, and solar energy.

Solar energy has been working for years, Hess says. "There's no technical reason for not doing these things. It costs money initially, but solar energy is largely maintenance-free and cost-free. You'd need some supplemental heating, but in Washington, for example, solar energy could be 70 percent of the answer."

A Woods Hole Oceanographic Institute project in Falmouth, Massachusetts, is demonstrating a sewage-disposal system that has the potential to also reduce environmental pollution and increase the country's food supply all at the same time. Each day some 10,000 gallons of sewage from local areas is trucked to an experimental plant and mixed in large tanks with sea water. Algae feed on the wastes, extracting de-composition products. The algae then is fed to oysters in the next tank. Water is then passed over filtering seaweed before being released, using seaweeds with commercial potential. Early studies on the feasibility of a mass system show that the sewage from a city of 50,000 people could be purified, grow a quarter of a million bushels of shellfish a year, and yield a yet undetermined quantity of commercial by-products. This is the kind of system Hess would most likely approve.

"It's hard to change attitudes," Hess admits. "You have to change education, and that won't happen unless something drastic occurs. But change has to come sooner or later." However, scientists and engineers are fairly well distributed in the population, and if more and more people recognize that "scientists make good neighbors," we might see changes like those in Washington, D.C., and Falmouth, Mass., becoming more and more prevalent. □

news & reports

FROM NEW YORK

New Building Comes to Life

by LOUISE STRAIT

Throughout all our campaigns in America, Reverend Moon never established one central point, a headquarters. Now that time has come. On May 5, the signing for the new headquarters building at 4 West 43rd St. took place. In his first sermon in the new building two weeks later, President Neil Salonen said, "In these last two weeks when brothers and sisters from different countries of the world, from different Families—from New York, Barrytown, and Washington—came together and worked with one purpose and determination, I could feel Father's joy growing that He could make one place where Reverend Moon could come to give his authority to launching the campaign all throughout New York, all throughout America, and all throughout the world."

Half a block away is prestigious Fifth Avenue, one block's distance is the New York Public Library. Several blocks down 43rd St. is Grand Central Station. But the eight-story building we purchased from the Columbia Univer-

sity Club will become a grand central station of its own.

"They just don't build anything like this anymore. There isn't a stronger building in Manhattan," says Bobby Gonzalez, who spent 30 years at 4 West 43rd St. as executive manager of the Columbia University Club.

And just one look at the newly purchased headquarters is convincing proof that the building excels not only in strength but also in beauty, versatility and appropriateness to our purposes. The building dates back to the 1870's, when it was a French hotel. At the center was a courtyard with gardens and fountains. The building forms a C-shape around the center, once interrupted in the rear by a gap originally used by carriages for access to 42nd St. The courtyard was made into a two-story high ballroom by the Columbia University Club after it acquired the building in 1901. The ballroom, used by the club as its main dining room, can hold about 200 people. The room's dominating characteristics are its large brass chandeliers and parquet floor



of large squares of light and dark wood.

The possibilities for public purposes seem endless. The ballroom can host lectures, movies, dinners, receptions, cultural programs, etc. The second floor rooms overlooking the ballroom can be showcases to the public, our members, and their families of the progress of our movement. Uses could include displays of our activities, a continuously-running slide show, meetings, conferences, teaching, discussions, and a room dedicated to our international missionaries.

For all the uses that we could imagine for the Unification Church, how many more will be possible for our affiliates: International Cultural Foundation, Freedom Leadership Foundation, C.A.R.P., etc.? At last we have a facility that can house our many scattered branches and activities, including our large campaigns in New York. Truly, America is honored to be chosen to have the first such headquarters building, one where Reverend Moon himself can work and entertain.

The fourth, fifth, and sixth floors are lined with small rooms,



Spacious lobby required 100 man-days to paint.

used by the club for temporary and permanent residents. On the seventh and eighth floors the club provided a variety of services for its members: a barber shop, exercise room, masseur, lounge, and locker area. Four squash courts, and a small valet shop are one flight up. From the roof one can get an excellent view of the Empire State Building.

Because the building had been vacated several years ago, first work groups arriving at the building encountered dim hallways and rooms filled with dirt and signs of disrepair.

"Junk" cleaning required not only hard physical labor but also some ingenuity. How to remove layers of rust, hardened grease, mud or other forms of dirt measurable in inches? Where to put the old rugs, mattresses, trash, furniture, etc.? First a hammer and chisel, then oven cleaner and a razor blade worked best on cleaning hardened grease out of ovens (there are four kitchens—in the basement, on the first, second and third floors). Naval Jelly, we discovered after using boxes of scouring pads, lifts off rust. And Lysol Bathroom Cleaner, about three dozen cans of it, did the nearly impossible job of cleaning the 50 or so bathrooms' tiles and fixtures.

As for the junk, we soon filled up two thirty-foot dumpsters and started on a third. Usable beds, chairs, chests, lamps, etc. were stored in the second floor front



Dennis Taylor refinishing ballroom floor.

room, floor to ceiling. The ballroom floor, uniformly dark, was freed from dirt by three successive sandings to reveal its original nature, a bold and beautiful design.

Even more important than the physical restoration was the unity that was being created in us—unity with the building as God's temple in America, and unity with each other as brothers

and sisters restoring that temple. In speaking to us one evening, Mr. Salonen said, "We must make this building the symbol of our unity. This is where we can meet God. This is where we can turn the tide. We must make it so that everyone is happier here than anywhere else, that anyone can fulfill his mission here more easily. We all must feel: 'This building is *my* building!'" □



Publications Department's Ron Pine removes old paint from lobby walls.

FROM FIJI

God's Messenger in Fiji

by ELISABETH KLIMA

The Unification Church began a new international level in May as Reverend Moon assigned three missionaries each to 95 new countries. At the end of February, I heard that my next mission field was to be Fiji. Until the end of April it was a time of preparation. The message of new hope revealed by Rev. Moon has to reach every man on earth. To become a messenger of God is the most exciting job we could ever have.

Before I came to Fiji I had a

dream in which the last chief of Fiji wanted to sacrifice all his wealth in order to reach the Kingdom of Heaven. When I arrived in Fiji, it was like our Heavenly Father showed me a new room of His house and told me to prepare this place for His arrival, which will be very soon. The restoration of the "room" started with great excitement. Always I felt Heavenly Father behind me, telling me to hurry, that there's no time to rest.

The first person I came in

The Fiji Islands are among the new outposts of Unification Church missionaries.



contact with was Judith, an Indian lady who teaches at the Marist Training Center on the Island Tareuni. She became enthusiastic about us when she heard that three missionaries from America, Japan, and Germany will work together for God in Fiji to unite all the different religions. "This is what Fiji needs," she said. Before she left Sura for Tareuni, on the last day we went together to Father Nicolas, the secretary of the Catholic bishop of Fiji, and the Home of Compassion where Marist nuns serve. To all of them she told about our great idea of working for God on an international level. They all offered to help and invited me to come whenever I like.

Fiji is a multi-religious country. There are eight different Christian churches, Hindus, Moslems, and different races living together. The people in Fiji are very friendly and open. Many of them are sick of all the different reli-

gions and are seeking one God who belongs to everyone.

We had a great day of joy when Elizabeth, an Indian girl, decided to work with us for our Heavenly Father. Joseph, a medical student, has no religion but thinks a lot about the Second Coming of Christ and he feels the time must be near. Mr. R. Kamillo, the grandson of the last chief of Rotuma, who translated the Bible from English into Fijian and Rotuman for the early missionaries, has visited our center several times. All day he is reading the Divine Principle or speaking to his friends about it. His wife and five children (ranging from 10 to 23 years old) see a big change going on in him. In the future he wants to help us to translate the Divine Principle into Fijian, because many Fijians in the villages cannot speak or read English.

In our hearts we feel the longing of our Heavenly Father to bring His Kingdom on earth. □

FROM AUSTRALIA

Anti-Communist Rally Draws Thousands

by CHRISTA JENSEN

Here in Australia the center is growing and we received many blessings in recent times.

A few weeks ago we experienced an anti-communist demon-

stration in Melbourne with about 5000-6000 participants. They were people from all ages and different backgrounds, but there was a strong spirit of unity. We could

read slogans like: "Wake up Australia," "Communists took over East Europe, Cambodia, Vietnam—when Australia?" "More self-defence for Australia," and many others.

Representatives of the opposition party, the Liberals, were present and other important personalities. They expressed their standpoint and gave explanations about the situation in Australia, the danger of communism for this country and how actions should be taken to make the Australian public more aware of the reality of a communist threat. For all it was a surprise that so many demonstrators took part in this action. So far nobody had really stood up to speak out his opinion. It seems that there are latent forces underneath and that they only need to be combined under a strong per-

son who can lead such a movement. We all hope that in the future all anti-communist actions will find more support among the average Australian.

Our opposition leader, Mr. Fraser, is a strong anti-communist. Recently he declared openly in front of some thousands of public servants in Canberra that the lifestyle in Australia is too selfish and that we have to change it otherwise we will ruin our country. So at least it seems that some people feel responsible for the whole country and take a strong position.

We stay in contact with Mr. Fraser to build up a close relationship which should show him that support for his ideas and actions doesn't come only from inside his own party but also from citizens in Australia. A personal meeting didn't take place because of his

Melbourne Family in front of their home.



heavy schedule but, according to the secretary, will be arranged soon.

The family grows stronger every day, more members joined last month and one boy came from Finland. We feel that only the Divine Principle and the love of God can unite all these different nationalities. Our centers in Adelaide and Perth are doing well, still emphasizing street witnessing. In Adelaide, the family started fundraising and the brothers are really enthusiastic about it and can't express enough how much they can learn from it.

Here in Melbourne we had an

opportunity to give a lecture about the Divine Principle in an Institution for Technology. The response could have been more positive and so it only showed us again that we have to do much more to spread God's truth. Recently we started singing songs on the streets at our witnessing square. We feel that we can bring a lot of joy and happiness to the people; we also received responses from other religious groups who were positively attracted and expressed their delight. Through these experiences we can see how much joy we can give simply by sharing our joys and hopes with others. □

FROM NEW ZEALAND

March Opposes P.R.G. Recognition

by SIEGRUN KUHAUPT

The front line has been predominantly political this month. We had to move fast to counter a move within our government to recognize South Vietnam's Provisional Revolutionary Government and Cambodia's Khmer Rouge. Wellington members marched from the War Memorial to the center of the city (guarded on all sides by police and traffic wardens) bearing placards calling for New Zealanders to oppose recognition of the P.R.G. and Khmer Rouge. The leading banner showed a red

hammer and sickle blotted out by a big black cross. The people stared at us but only one Hungarian boy dared to come with us. This boy was a refugee from the 1956 Hungarian Revolution.

Some Vietnamese people burst into tears when they saw us and ran over and kissed and hugged us but generally our march fell on blind and deaf ears. The people stared in blank amazement, not knowing whether to support or oppose us. A few days later we read in the paper that our

prime minister, Mr. Bill Rowling, had sent a telegram of recognition to the revolutionary governments of South Vietnam and Cambodia. This really was a deep disappointment.

The day before we marched we also sent letters to the prime minister and all his ministers showing them personally that any recognition of a communist government contravenes the United Nations' Declaration of Human Rights.

A dozen replies arrived at our headquarters almost straight away, one of which was from the prime minister himself, and showed that there is a clear split in the government's attitude towards the Southeast Asian question. A few were extremely positive and were able to feel with the oppressed people of South Vietnam and Cambodia. Others wanted to know more about the reasons for our opposition to recognition. As a result we have formulated replies to these ministers. Gerald O'Brien was among those who replied to our letter. During this time of great world turmoil we have been having increasing contact with him.

Following our march an article about this event appeared in the national newspaper. Best of all, however, a very positive and informative program was broadcast over national radio. It talked very clearly about the reasons behind the march as well as explaining

that society in the future should be one of mutual cooperation centered on God, as explained in Rev. Sun Myung Moon's Divine Principle. The announcer had obviously done some research into the Unification Church and as a result presented a very honest and quite detailed program. The following week this announcer was contacted at his job by one of our brothers. Principle was explained to him in great detail and he became personally very interested. He has promised us future coverage of any of our public activities.

A television reporter visited our center to get some advice and information about Korea before she went there recently. She told us she was meeting with a camera crew in Korea to make a film about Korea. We gave her the address of International Headquarters at Chungpa-Dong, Seoul. At Chungpa-Dong she met with New Zealand brother Grant Bracefield, who introduced her to Colonel Pak. Colonel Pak gave her an interview. She also filmed Rev. Moon speaking to a crowd of 20,000 people inside a hall and about twice as many outside the hall fighting to get in. When back in Wellington she said she had never seen anything like it or felt so much energy coming from any one person as she did from Rev. Moon, Colonel Pak and the Global Team. Hopefully the film will be broadcast on the national television network sometime in June.

FROM CANADA

350-Mile Hike For Unity

by ALAN WILDING

Rosy-cheeked and stooping under the weight of a 25-pound hiking pack, I arrived at city hall in Montreal in March after a 350-mile walk from Toronto designed to call attention to the need for more respect and understanding between French- and English-speaking Canadians.

I was met at city hall steps by church members and reporters, to whom I spoke of all the wonderful people I had met on my route down Ontario's Highway 2 along the shores of Lake Ontario and the St. Lawrence River.

Obviously by doing this one action (the walk), I'm not going to solve the problems of Canada. But I was able to explain to the many mayors, reeves and newspaper editors I met along the way that we were seeking mutual understanding between French and English. I found there were a great many Canadians conscientiously concerned about this. They are a peace-loving people who want to continue to live in peace together. Canadians hear a lot of separatist sentiment in Quebec and Ontario, but we don't hear the other side

too much. There are people with truly good intentions who really want to work together and do something for this country.

About 60 miles outside of Toronto, I almost gave up the walk because of the freezing temperatures. My knees were swollen to twice their size and I sat down and just couldn't move. My whole body said, "That's enough, I'm not going to do anymore." I almost had to shout at myself to get the will to move and had to remind myself why I was doing the walk—that I wasn't doing it for myself.

I spent three nights in police station jail cells, one night in a farmhouse, and another in the hallway of a motel. But the event that symbolized the whole trip for me took place at Welcome, Ontario, about 70 miles east of Toronto. The owner of a motel there was a French-Canadian woman who was married to an Englishman and was very interested in what I was doing. She supported the whole idea completely, paid for my meal, and gave me a bed for the night. □

New Publications

Korea: Vortex of Global Confrontation

contents include:

**Part I: Roots of the Present Conflict
on the Korean Peninsula** by Hal McKenzie

**Part II: History of the Leadership Struggle within
the Korean Workers' Party of the D.P.R.K.**
compiled by the World Freedom Institute

**Part III: Rising Tensions in the Korean Peninsula
and the New American Foreign Policy
Toward the Far East** by Kazuyoshi Ikeno

Published by the Freedom Leadership Foundation,
Paperbound. 133 pages, \$.75.

(All prices include postage and handling.)

How To Order Publications

As has been the policy in the past, all orders must be accompanied by payment in the form of a check or money order. Send orders on the "Publications Order Request Form" available from the Publications Department. Please send all communications regarding publications orders directly to: Unification Church, Department of Publications, 6401 Chillum Place, N.W., Washington, D.C. 20012 Telephone: (202) 723-3747.

In the golden age of Asia
Korea was one of its lamp bearers,
And that lamp is waiting
To be lighted once again
For the illumination in the East.
— Rabindranath Tagore

